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THESIS

THE PRESENT PROBLEM OF VALUES FOR ADOLESCENCE.

Presented by

Ernest William Kuebler
(B.R.E. Boston University, 1926)

In partial fulfillment of the requirements for
the degree of Master of Arts.

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INTRODUCTION

I-A
FOREWORD

The purpose of this thesis is indicated in the title. The comparatively recent movement to take seriously the religious educational task of the school and the church is confronted with all the problems which face any young individual or institution. The importance of the work has been recognized, yet the means and methods of establishing values which will determine the programs of the future are very much unsettled.

It would be presumptuous to pretend to set about the task of determining a specific scale of values by which the youth of this age might measure life's experiences. So many have been the youth movements the world over which are literally a revolt against the present standards, that it seems well to consider what elements enter the field of thought which young people today experience. The privilege to be judged by the sum total of character and not by a single action; and the admission of the relativity of right and wrong, that while all truth is good differing conceptions of it are gained by young and old, and in varying regions; these are only two of the hundreds of changing ideas which youth must choose from in determining what is the best.

The honest student of society and individuals recognizes sound educational theory as applicable to all of life, yet there are adjustments of these principles in every particular circumstance. The development of any stan-

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The honest student of society and individuals recognizes some educational theory as applicable to all of life. Yet there are adjustments of these principles in every particular circumstance. The development of any elem-

dard of Christian living must come because of a complete understanding of the individual and a mastery of the educational laws and theory involved. The aim then of this study is to show the value of an appreciation for truth and a love of the understanding of young people because of the unlimited possibilities of their development.

The scope of work with young people as it will be treated in this thesis will include that period generally understood as adolescence, or from about twelve to twenty-four years of age. It is of primary importance that this fact of adolescence be understood as a definite period in the life of each individual. The term "adolescence" means the process of growing or maturing. Just as the years preceding twelve in each child's life are given over to the production of a skeletal structure for body and mind, so it takes the next twelve years of a boy or girl to mature his body and mind in such a way as to make it capable of functioning in the highest degree.

I-B-1
YOUNG PEOPLE

The general period known as adolescence is conveniently divided into three related parts. The first stage, covering the years from twelve to fifteen, is mostly given over to organic reconstruction. Childhood has been the period of building up a body but in the next few years the body of the child must take on the form and maturity of a man both in muscle and bone. Puberty is the distinguishing characteristic of this period. The second stage, covering the years from fifteen to seventeen, is often referred to as the emo-

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tional.period. Nature having built the body practically to maturity now proceeds to mature within the body of the older boy or girl emotions, feelings, and desires of great intensity. Life broadens in many unexpected ways, filling these years with conflicting impulses, contradictions, and surprises. The third stage, from eighteen to twenty-three, has often been called the intellectual period of the young man or woman. By this time the body is well under the control of the mind so that more energy can be given to the development of the intellectual functions of memory, reason, and associations. Individuality is a strongly marked characteristic, since the capacity for abstraction and comparison has given the young person the power of independent thought and balance. As Dr. Athearn states:

> "All of these changes are going on at once, but physical changes are the dominant characteristics of the first period, emotional development the characteristic of the second period, and intellectual reconstruction the distinguishing element in the third period."[1]

It is imperative, then, if leaders are to realize the needs of young people, that they recognize this period of adolescence when boys and girls enter into the heritage of instincts and ideals, of purposes and ambitions, that is rightly theirs as members of the human race;

1. Athearn, W.S., The Church School, p. 174

as an epoch called youth.

I-B-2
THE CHURCH

To define what is meant by the church is obviously a difficult task, because, if the definition is specific, the danger is sectarianism; and, if it generalizes, the tendency is to be vague and omit the essential factors. The church of today is much more built around a definite program than ever before. The task of the church has been organized and developed along such lines as have made for the moral and spiritual advancement of its work, not only as an institution in the community, but also as a moulder of the ideals of its believers. By the church, then, is meant a local body of believers who are come together in order to carry on a definite **religious program.**

I-B-3
THE COMMUNITY

Social cooperation leads directly to the establishment of certain units in which people live under common laws and follow a common purpose or custom. Numerous attempts have been made to define a community. Their general characteristics would make them fall under one of the following classifications: geographic, political, social, economic, and psychological. Yet this approach is far too technical and will not give us a working definition of what a community really is as viewed under our present conditions.

Kenyon S. Butterfield gives a very workable definition:

> "A true community is a social group that is more or less self-sufficing. It is big enough to have its own centers of interest....its trading center, its social center, its own church, its own school house, its own library, and possesses such other institutions as the people of the community need. A community is the smallest social group that will hold together." 1

Thus the smaller unit must not be confused with the neighborhood and the larger self-sufficing group, a community. It is only in the community that young people have full opportunity to complete their activities and find the fullest use for the church in realizing social and religious values.

"An ideal", says Welton, "is a purpose embedded in feeling and transmitted by imagination to something higher and better than experience can give us."

I-B-4
IDEALS

It is important, then, that an ideal should embody the very virtues and duties that the one who possesses this ideal is capable of attaining, at least partially. For it is only as young people can be led to see that the ideal that is held up to them is not a humiliating reminder of what they are not, but what they may hope to be, that ideals function in life. Professor Strickland says that an "ideal is an idea

1. Lecture notes on Religions of Childhood and Adolescence

recognized as the highest value; emotionalized and set on high as a goal of effort to be approximated, not attained to." It becomes a standard by which ordinary virtues and duties of life are made more coherent and better proportioned; ideals become more distant goals by which life purposes are judged.

There are ideals simple and elaborate, rational and emotional, worldly and saintly, and so on throughout enumerable **varieties.** The whole history of moral progress is the record of succeeding changes in ideals and their value for life. In brief, there are many ideals and they are easy to find. The problem is to select the best ones. This problem belongs undoubtedly to leaders in ethical thought, to whom come the educators of young people for the content of conduct situations, that must be dominated by great worthwhile ideals.

I-B-5
VALUES

Value is a word of varied meaning and has many interpretations. A value in the simplest sense of the word, according to Dr. Brightman, is "whatever is liked, desired, or approved."[1] This immediately leads to the great conflict which arises among values, for they can be as varied as our individual desires. But a true value distinguished from a simple value would be "what is liked, desired, or approved, in the light of our whole experience, and

1. Brightman, E.S, Religious Values p. 15

our highest ideals such as the logical ideal, the aesthetic ideal, the moral ideal, and the religious ideal, and the ideal of immortality."[1]

It is evident that not all values are in themselves good or moral. Many things of life do not depend upon human choice, such as the bounties of nature, which need only to be used freely. These are not the values referred to in this thesis. Values which present a good to human consciousness because of selection or deliberate choice are those which concern us. We are to make a study which has reference to ideals. The problem will be concerned with apparent and true values of life, and the necessary mental and moral equipment to distinguish between such values. To make this possible, it will be necessary to build a scale of values, and to such a scale, reference will be made further on in the thesis.

Religion is a search after values and implies both ability to recognize values and a conscious purposiveness. But it is also a process since values are achieved only in activity.

I-B-6
RELIGION

Religion is a mode of life. A rational person, seeking and recognizing values in this life would go to the source and thus come to a being who is the source of all values.....God. He would necessarily be a good God,

1. Brightman, E.S. Religious Values p. 15

our highest ideals such as the ideal of God, the aesthetic ideal, the moral ideal, and the religious ideal, and the ideal of immortality."[1]

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[1] Hocking, W. E. <u>Reflections</u>, p. 15

for he must be able to maintain a universe. He will rule men by commands, but as they give him opportunity, he will reveal higher values to them and cooperate with them. Man's relation to God, then, is a personal one and would be manifested by a love that is mutual. With these general statements about what religion deals with, a tentative definition will be ventured: Religion is a way of living that involves a belief in and love for God, with a dependence upon him and a cooperation with him in the realization of values. Or, using the words of Dr. Brightman:

> "Religion ought to be characterized by the feeling of dependence upon a personal God, and dominated by the will to cooperate with God in the conservation and increase of values."[1]

Since a tentative definition of religion has been given, the matter of presenting this religion

I-B-7
RELIGIOUS EDUCATION

to young people and also to older ones would be the task of religious education.

It will suffice for the present to quote a few of the outstanding authorities in the field of religious education.

1. "Religious education is the introduction of control into experience in terms of a great moral IDEAL (JESUS)"[2]

2. "Religious education is the application of sound pedagogical, psychological, sociological, ethical, metaphysical

1. Brightman, E.S. Introduction to Philosophy p. 221
2. Athearn, W. S. Lecture Notes

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and theological principles to the production of character."[1]

3. "The ultimate aim of religious education is to help the individual in his own reconstruction and readjustment of experience, increasingly to understand, appreciate, and participate in theChristian way of living fruitfully in the world."[2]

Religious education, then, must acquaint the individual with God. The whole person must know God, obey him, with his will, know him with his intellect, and love him with his emotions. Instruction, creed, and worship, ritual, drama, music, and art all play an important part in this view of religious education.

I-C
DEVELOPMENT TOWARD ADULTHOOD

Before the challenge of youth can be met, young people in their various capacities and stages of development must be known. Every one varies somewhat from a composite picture that could be drawn, nevertheless certain characteristics can be called general for any group. Just so there are many stages of development but for the sake of clearness the period of adolescence is usually divided into three periods: early adolescence (12 to 14), middle adolescence (15 to 17), and later adolescence (18 to 24). It should not be imagined that these periods are literally defined; they are, rather, the connected stages of a continuous growth

1. Marlatt, E. Lecture Notes
2. Emme & Sterick, Principles of Religious Education p.75

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1. Marlatt, E. Lecture Notes
2. Smith & Stanley, Principles of Religious Education p.75

> "The more we know about human nature, the more we are convinced that development is a continuous process. The child, it is true, is different from the youth, and the youth from the man, but these differences have come about through infinitely minute gradations rather than by big leaps. Much has been made between the religion of the child and the mature youth, yet everything to be found in the moral and religious point of view of youth had its beginning in childhood. There is no abrupt shift from one to the other.... we are striving to emphasize the fact that what we always find, when we look carefully, is continuity in development rather than abrupt transitions."[1]

Early adolescence is a period of rapid growth, and slower development in height and weight

I-C-1
PHYSICALLY

continues until the end of middle adolesence. Of course there are characteristic developments, accumulating flesh, changing contours, etc., but the youth of eighteen or twenty may be considered an adult as far as the biological organism is concerned. Growth from now on is a process of discovering and utilizing the possibilities already implicit in the organism. There is a sort of hardening or fixing of the process as the nervous system approaches the relative stability of mature life.

It is difficult to generalize, for practically all the elements that make for individual differences are in this period quite thoroughly developed. One of the significant causes of variations is the

1. King, I. The High School Age p. 67

"The more we know about human nature, the more we are convinced that development is a continuous process. The child, it is true, is different from the youth, and the youth from the man, but these differences have come about through initially minute readjustments rather than by big leaps. Much has been made between the relation of the child and the mature youth, yet everything to be found in the moral and religious point of view of youth had its beginning in childhood. There is no abrupt shift from one to the other.... We are striving to emphasize the fact that what we always find, when we look carefully, is continuity in development rather than abrupt transitions."[1]

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1. Kilpatrick, I. The High School Age p. 97

variety of development in the glands of the body, especially the endocrine and the sex glands. The complicated nature of any individual is still further seen in the wide variety and development of the instincts or native tendencies which have been inherited and treasured in the nervous system. Upon a basis of the physical variations, the nervous mechanism, and the variety of hereditary influences are built those variations of personality which we call temperaments.

Thus physical growth is practically attained by the time a young person reaches the age of twenty. From this time on, energy used for the maturing of the bodily functions is expended for the attainment of efficiency in use. The body is well under control, and the development is for a perfection that comes from practice. Most physical impulses are stronger than before so that the normal young person must bring them under control by power of the will and intellect. Sheer nerve and physical daring, exhibited in a fearless way, mean growth in this latter stage of adolescence.

It is during the period of adolescence that the will and reason are developed. Young people

I-C-2 at this stage look at a proposition from

MENTALLY all sides, in order to weigh, evaluate, or judge it intelligently. No longer do the feelings or a lack of experience or scattered mental content

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I-C-2

MENTALLY

make them judge life incorrectly. This is the period that is given over to the process of adjustment. They are tying together their fragmentary impressions and bits of knowledge, making ready for a complete and logical process of thinking.

This is the period in each young person's life when he feels most self-possessed and independent. The expanding view of life and the enriched experiences of the young person is making him grow in his own self regard to such an extent that he has independence of vision, variety in interests and desires, and, on his own account, shares in the bigness of life. About this time ideals are formed and take an authoritative power. The intrinsic power of great ideals, such as truth, faith, self-sacrifice, and love, are felt more than ever before.

The imitative tendency is rapidly passing from young people at this age, for they are setting up their own standards of conduct and life. Although they often are open to suggestions from leaders and companions, they rely and act upon only those ideals that appeal to their higher intellectual powers. Thus with the rapid growth and function of reasoning powers there comes a strong spirit of independence and individuality. It is wise for leaders of young people to appeal to the reasoning powers rather than to the emotions. With the in-

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dependence emphasized as it is today, only a careful attention to individual differences will make for progress in handling young people.

Education and intellectual attainment are some of the great reconstructive and stabilizing forces of this period of independence. Many times young people are accused of being doubters. Yet generally young people are open-minded and want their doubt dispelled by more complete knowledge. Truth is what they are seeking and in most cases the truth is most convincing and effective in conduct. Weigle says: "Take your young doubter at his word, and meet his difficulty with an intellectual answer and you need have no fear."[1]

The attitude of young people sometimes vacillates between childish and youthful expression.

I-C-3 SOCIALLY

This is the case with gregariousness. Many young people, and especially boys, pass through a stage when they almost fear society and it is characterized by extreme self-consciousness, clumsiness, blushing, and the like. This somewhat anti-social attitude is at first shown in the presence of the opposite sex, but very soon disappears, and in its place comes the desire to be in each others company. Another of the social tendencies is that disposition to enter appreciatively into the lives and especially the misfortunes of others. This is more often known as

1. Weigle, L. Pupil and Teacher p. 61

being sympathetic.

The inclination to act in order to win the approbation of others is most naturally applied to the courtship period. The mating instinct will find expression in marriage, and home-building during this period. It is a natural desire for a young woman to want a lover, and a young man a sweetheart. So that during these years the romantic emotions of early adolescence become the permanent and worthwhile sentiments of maturity, expressing themselves in the homes that are built. Dean Athearn says:

> "The instinct to found a home and to live for one's family is sacred, and the care and interest of the church should be around about youth at the time of mating, safe-guarding them from danger and cultivating the highest ideals of marriage, home, and parenthood."1

But the approbation of the opposite sex is but a special object of attraction for the young person. They also want to win the approval of others. They want to make a name for themselves in the eyes of their teachers, parents, and schoolmates. Social prestige is a very significant and real factor in the young person's life. They do things largely because they think others will approve. It is quite unnecessary to say that public school education as well as church school education find in this a useful instrument.

1. Athearn, W.S. <u>The Church School</u> p. 246

being appreciative.

The inclination to act in order to win the approbation of others is more naturally confined to the courting period. The young lovers will find expression in poetry, and honeymoon life during this period. It is a natural desire for a young woman to want a lover, and a young man a sweetheart. So that during these years the romantic conditions of early childhood begins the government and worldly's ban in-modes of manhood, expressed, therefore in the modes that are social. Dean Alderson says:

> "The instinct to found a home and to live for the family is strong, and the person who subscribes to such ideals should be shown some way in the direction of making, making good, from the beginning of activity, the ideals of manhood, home, and citizenship."

Just as the approbation of the opposite sex is for a special object of attention for the young person. They also want to win the approval of others. They want to make a name for themselves in terms of their laughter, pranks, and escapades. Social prestige is a very significant one. And I note in the young person's life. They do believe strongly because the "dirt" shows. It is quite unnecessary to say that this social adoration or will overcome school education that is also a very "dirty business".

1. Alderson, A.D. The Science of Life. p. 394

But by the very same power of approbation a young person may seek the wrong kind of approval - he may wish to be thought of as the "toughest of the bad men."

> "Altruistic tendencies add one more step to the process of socialization for they impel the adolescent not only to associate with others, to sympathize with them, and so to act as to insure their approbation, but also to perform positive service for them; at his own discomfort or disadvantage."[1]

This trait or achievement is not gained at once. There must be a constant choice between the "for others" desire, and the "self" desire, and so the adolescent conduct may waver between altruism and utter selfishness for some time. But in general this is a time, as Hall says: "the great period in life for devotion to others, especially in self-sacrificing causes." It is with a great enthusiasm that young people restrict their own freedom and have tendencies to indulge in various forms of altruistic and philanthropic organizations and activities. The higher impulses of life will influence them to live for others and plan careers of social service. When these interests are not given expression, the "self" interest will be given the first consideration.

Several very decided social adjustments are made during this period in life. Most young men and women become married at this age. With all its implications home-building is a trying time as far as

Monroe, Principles of Secondary Education p. 275

social adjustments are concerned. So many of the homes built depend upon the seriousness with which such a social change is made, and many times the great problem of divorce has its small beginning in a poor adjustment. Then too, it is now that the young person has the chance to go out into the world as a finished product from a school. The professional or business careers are just opening up great opportunities for social prestige. The lifelong influence of a success or failure at this time involves courage and sacrifice necessary for a wise choice.

I-C-4
RELIGIOUSLY

The emotional tendency is one of the outstanding features of the religious life of the middle adolescent period. Imagination throws such a vari-colored light upon the many possible interpretations at this time. Religious customs and traditions seem cold to the young boy or girl who brings ardent devotion and a great self-sacrifice to religion. It is an idealist in religion that challenges, and only too willingly does the answer come to serve with heroic deeds and self-sacrifice. Professor Mayer says:

> "Emotional control and emotional appeal are unstable. The work accomplished by emotional means is swept away by the next emotional demand, and all that has been done must be done again. The real demand of this period is for the beautifying of emotions and a rational control of them."[1]

1. Mayer, H.C. Churches Program for Young People p. 103

social adjustments are concerned. So many of the human built upon his relationship with which such a social change is made, so many times the great problem of advice was its small beginning in a poor adjustment. Then too, it is now that the young person has the energy to go out into the world as a finished product from a school. The educational or business concerns are just coming up great opportunities for social service. The lifelong influence of a good or failure at this time involves courage and sacrifice necessary for a wise choice.

The educational tendency is one of the outstanding features of the religious life of the middle adolescent period. Theologation theme such = vari-colored I-n-t-e-r-e-s-t-s. Light upon the many possible interpretations RELIGIOUS EDUCATION at this time. Religious questions and traditions seem cold to the young boy or girl who crisis present devotion and a great self-sacrifice to religion. It is so idealized in religion that conflicts, and only too willingly does the inner come to serve its people deeds and self-sacrifice. Professor Sayer says:

> "Ancestral control and moralized
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> al demand, and all that has been
> done under the name religion. The word
> demand of this period is for the
> philosophy of emotions and a rational
> control of life."[1]

1. Sayer, T. C. Conversions Experiences for Young People, p. 103

The intellectual vigor of young people cannot pass by the great religious experiences of this period which seem so naturally to be called conversions. In fact it is a time of turning or reconstruction. All else has passed from the extreme idealistic emphasis to a rational approach by the time the "teen" age is over. Thus comes a period of critical reconstruction which may eventuate in skepticism or doubt. As a child they were imaginative and suggestive; but the childish ideals of God, heaven, and the like cannot hold or satisfy the keener rationale or intellect of the young man or woman. Some natures take this reconstruction in a gradual, easy way while others become disturbed and tend to be radical in making the transition. Apparent inconsistency in religious views tends to make the seeker of truth turn away from religion and he endorses a system of morality that seems best fitted for his private beliefs.

An ever increasing sense of personal responsibility becomes very evident in young people. The world offers many splendid challenges for service and the appeal is direct to one who feels responsible for its reconstruction. The question is not so much whether one feels like doing it, but does it need to be done? And if it is once understood as necessary, the deep devotion and ardent intensity of young people is real, and expresses itself in "it can be done." The religion

of young people is real.

> "Their quick sympathy, the self-sacrificing devotion, their intense loyalty, their desire for participation in any and every attractive cause, accounts for the fact that so large a number of volunteers for the ministry and mission field enlist from this group."1

Maus, C. P. Youth and the Church p. 103

CHAPTER ONE

THE SCIENTIFIC APPROACH

THE SCIENTIFIC APPROACH.

In the entire scope of this thesis the attitude toward the religious quest for truth and problems of youth as well as the objectives and the methods of such a study will constitute a chief emphasis. The scientific method implies an open-minded approach as the only means of discerning the truth and any possible disseminations of such values as are found. Our spirit of approach and method of seeking values becomes both a means and an end in this thesis. As a basic understanding of the problem, we begin with a simple study of the search for religious truths and the humanistic spirit which broadens the effective teaching of all "ways of life." Would it not be of interest to know what some folk's estimate of truth is, by showing its place in literature, science, and religion?

II-A-1
THE VALUE OF
TRUTH

There is, perhaps, no one objective more freely accepted by all men as the "ultimate good," than the one we find revealed in the doctrine that to know the truth "shall make you free." Everywhere, turning to literature and experience, the universal search for wisdom and truth is recognized as a value to humanity and life. "Truth will never perish:" is an oft-quoted Roman saying; Socrates recognized its unboundness and openness when he said that: "he knew that he did not know." An Arabian holds that "truth is better than gold;" the old Jewish writer says that it is "better to get wisdom

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than fine gold." The wise men of the world and the greatest proverbs of their pens have always pointed to truth as a beacon light to human endeavors.

II-A-2
DO PRACTICE AND IDEALS CONFLICT?

Upon examination, the great living religions of the world and the various faiths built upon them most unanimously reveal a singular acceptance of the power of truth, and especially so, in the lives of their young believers. All the folk religions hint at the healing power of truth, to say nothing of its efficacy in Hinduistic, Zoroastrian, Confuscion, Buddistic, Greek, Roman, Jewish, and Christian beliefs. "Search for truth." Tagore and Gandhi reach a common ground; the former in "Does man not unite East and West in truth?"; tha latter in "There is no religion higher than truth and righteousness." The Hellenic, , in a mood almost religious, affirms: "Truth is the beginning of all good things both in gods and man." In the Jewish religion truth and the search after it is first: "Truth shall be thy shield"; and "Great is truth, and mighty above all things." Paul, the great missionary of the Christian religion, exhorts: "Whatsoever things are true....think on these things."...the end of which is estimated to be "the new man, created in righteousness and truth." In this scientific age, when the discovery of truth has done more to submerge ignorance and to elevate tolerance, what can be a more worthy basis for the working with and understanding of young people

than to lead them aright in the paths of truth-seeking? What more common ground in there, that so unites young and old, than the hazardous adjustment of ourselves to new truths?

Truth as discovered in the field of general education has done much to transform the class room from a cell for punishing and developing faculties, to a real laboratory in which wisdom and knowledge as to the way of life and a richer living of that life is opened to each succeeding generation. The changes produced in the curricula of any one of our larger universities with the last one hundred years is a most interesting study. The emphasis as found in 1860 on Latin, Greek, and mathematics in order that the faculties of the mind might be disciplined, has now been changed so that in 1926 we find the required subjects to be the social sciences, natural sciences, philosophy, and psychology. The introduction of a study of comparative religions, Bible, Ethics, and sociology, because of popular demand by the students, indicates the hunger which is present for a more sympathetic understanding of human relationships. In all the fields of human search for truth do we see the endless emphasis upon examples of benefit to mankind, and in the better understanding of human relationships and activities. Sometimes there arises the erroneous conception that truth in the field of

II-A-3 a,b
TRUTH IN EDUCATION AND RELIGIOUS EDUCATION

science is in conflict with religious truth. Never before have the truths of religion so challenged the mind and soul of men "to seek first its own kingdom in order that all other things maybe added." Unequaled means of disseminating religious truthts are showing the waste effort in our teaching and the wrong ideas created because of ignorance of technique. Finally, the is much evidence that, besides religious tolerance, and this newer spirit and method, the fear of truth initself being evil is surely disappearing; as is the troublesome belief that religious truth is the possession and monopoly of a single church or sect.

II-A-4
A DEFINITION OF TRUTH

A survey of the meanings of truth reveal that some have held truth to be fixed and static; the stuff upon which dogmas, codes, systems, and civilizations are built. History reveals the agonies, both of society and individuals, because of such a mistaken and false notion. Others have laid bare the very heart of progress by holding truth to be live, ever-growing, and dynamic. The first great problem of a teacher of youth should be to come to a clear understanding of the present meaning of truth; the one which a modern age with its stages of progress has shown to be of value. Moral evolution is dynamic truth. William James says: Truth is the opposite of whatever is unstable, of whatever is

lying and unreliable." Hart in The Makers of Science says: "When the moment comes, truth bursts its narrows bands and joins the quick pulse of life." The manifest conceptions of truth might be elaborated upon at length, yet the general meaning of truth has been cited as:

> "Knowledge and relationships which are as broad as life and nature, as sure and continuous as the process of growth and development, and as eternal and applicable as law."[1]

There can be no short cut to the truth. There has been developed a scientific method which has led over the hard facts of classification and reasoning...this had led to the way of truth. The physical sciences have been quick to reap much good from such a procedure. To emphasize its importance in searching out the truths in social relationships and in religious experience to many, seems to be in a foreign field of endeavor.

II-A-5

A DEFINITION OF SCIENCE

Science today in its methods and meaning is about the best understood of our fields of knowledge; yet such has not always been the case. Clow says: "Concepts of what science is have ranged from simple definitions which interpret it as organized common sense to those which delve into cause and effect and compile formulae of mathematical correlations." Science may be defined as accumulated and accepted knowledge based upon general truths and then

1. Odum, The Study of Social Problems.

classified for the sake of convenience. "Facing the facts" applies to society and religion just as well as to physcial sciences. Gidding says:"One day it will be discovered that the chief value of social science is moral."

II-A-8
TRUTH AND THE "NEW" MEANS CHANGE

Man's tendency to be afraid of the truth has been referred to; such a fear is also expressed for the new in his life. Similar to this tendency and almost coincident with it, is the universal fear of change. "The old days were the good days." is the passing remark that is flung by each declining generation to feed the minds and aspirations of the coming generation. A common ground which is the meeting place for many feelings is: "Old things are good, new things are bad." Like the military spies of Moses, the common mind sees giants and many insoluble problems in the near future of his promised land. An individual, mastering new truths, must bring about an adjustment in his living; equally so must social adjustment be made, and all this means effort. It is so easy to leave things just as they are. Most of us rationalize and say that since the Creator made a good world it should be allowed to remain as it is. A fear of progress and change is often expressed in spite of the fact that the organic processes of the world are one, constantly evolving and changing.

The organic process of change is applicable not only to the individual, but likewise is fundamental in social progress and the measurement of religious values. Some evidence seems to indicate that individuals and society are coming more and more to value process, action, and purpose, rather than mere ends and products.

The problems of the modern family are manifold because of the social and economic change. One very important problem has to do with the size of families. The smaller families of today are being looked upon as superior to the larger families of former days. The recognition of Women's rights in industry and government has changed the conception of woman's place in the home and society. Industry, good roads, new forms of recreation, and community activites make a new problem of children and family life. Schools everywhere must change their curricula and administration to keep pace with the modern demands. Vocational instruction, guidance, study of civics, and health represents the tendency to make the schools function in all phases of social life. Along with the introduction of professional courses in colleges and universities is the extension of the scope of the educational system to include a greater number of people.

Probably in no field of human interest has change and new truths wrought a greater conflict than in the field of religion. Great bodies of new information

coming from the findings of science have swept away much of the supernatural which man once thought necessary in the fundamental understanding of the world. The apparent conflict of ideals between science and religion has been discussed and poured out, as it were, upon the world in hundreds of books and articles relating the story of this warfare and presenting the relative merits of each army of believers. The result has been that creeds and organizations have increased and there is a dissension between western Christianity and eastern religions. The actual withdrawal of scientific and educational instruction from its former connection with religion has emphasized this change. Professor Parsons summarizes the effect of the breakdown of traditional religious ideas under three heads: First, the need for readjustment in society; second, the problem of readjustment in religious institutions; and finally, the importance problem of the readjustment in personal conduct to meet the larger spiritual needs which are so manifest everywhere.[1] To strengthen the moral fiber and quicken the religious consciousness of the human race will be an end result of science.

"Scientific thinking merely means careful, safe-guarded, systemactic thinking. It is alert and critical of its own methods."[2] This method does not apply to any one subject matter or special phase of human experience. The usual example is taken from the physics labor-

1. Parson, Karl, Grammar of Science
2. Edman, Human Traits

atory, but the elements of scientific method are always present, in business procedure, law court in session, new legislation, and moral and religious uplift. The young man, because of his schooling, has been taught to gather facts, examine the various combinations of these facts, then by careful reasoning to predict a certain result and finally to be able to judge the result in terms of values and human good. Such a young man will hardly be satisfied with superficial statements, with direct and indirect appeal to imagination, emotions, and prejudices as the avenues by which his moral and religious life is to be enhanced. Science, transforming as it does the inner life as well as the outer, must be considered as a spiritual task. Obviously, a study is scientific if done by means of scientific methods, but in the reach after higher and finally the highest truth, there is needed a philosophical aspect, so as to see that each part finds its proper place in the whole scheme of things, welding them together in a progress towards God.

II-A-6
THE SCIENTIFIC METHOD

The experience of the individual and the human race at large indicates an instinctive fear of truth. This is difficult to explain. One of the recent outbursts of this fear was an act incertain state legislatures prohibiting the teaching of evolution in state supported schools. The fear of what

II-A-7
FEAR AND INTOLERANCE

is or might be true has been one of the handicaps to human freedom and development. This paradox seems to exist in human living, philosophy, and religion; namely, truth is axalted as the greatest good, whereas in actual life it is feared as an evil, because of its effect upon the "status quo." Such studies and currents of thought as are encouraged by colleges emphasizing in their curricula social sciences, personalistic and idealistic philosophy, and psychology, will do as much as can be done to master this handicap.

The search for freedom by man through the ages has been a constant struggle between truth and intolerance. On the one hand the door of truth is opened by tolerance, on the other each passage way is closed by intolerance. Thus the spirit for quest is stifled. This spirit of intolerance which was so evident in mediaeval times has found in America a revival that is astonishing. Not only in the fields of religion and morality, but also in business, government, and public education, all have suffered and even been endangered.

Dogmatism should find little or no place in the search for truth, be it scientific or religious. Many times has science been forced to retract because of its enthusiasm to claim finality for certain truths. If this be true in science, much more so have we erred in

religion and morals. A teacher with the spirit of truth will not be intolerant with his new knowledge, nor with the opinions of his students. He must always allow freedom for inquiry, study, and doubt, out of which he can reasonably expect sound character.

CHAPTER TWO

KINDS OF OBJECTIVES SOUGHT

KINDS OF OBJECTIVES SOUGHT

II-B-1
IDEALS OF THE GOOD LIFE VARY

At the outset it must be kept in mind that the concepts of the good, the right, the wrong, and various other elements of a good life have been and are now only relative. They have varied widely in different periods of time and among different peoples and cultures. A perfect business man of 1928 in America would be entirely out of harmony with the life of Rome in 500 B.C. Mr. Chase says that for a student of social relationships the following standard of a good life would be acceptable "a cultural environment, where cruelty, exploitation and ignorance are at a minimum and tolerance, kindliness, beauty, art, and science at a maximum."[1] The objectives of a "good life" must surely include more than merely enabling individuals and a group to approximate "the maximum adjustment and the minimum maladjustment in the world of things and men."[2] A sensitive spirit to the higher values of life will surely experience a relationship with the master of the universe as well as a respect for personality and things. This chapter must then be limited to the setting forth of the various standards by which to measure the "goodness" and "fitness" of a life.

II-B-2
TRUTH AS A CRITERION

In the preceding chapter it was brought out that the search after truth and the found truth were in themselves objectives to be commended. The attainment and adjustment of individual lives according as truth points the way

1. Chase, Stewart New Republic, January 5, 1927
2. Ibid.

contributes to social harmony, moral stability, and happiness. Even from the definitely religious viewpoint, the good life is promoted and encouraged by the search after all truth, and a discussion of the highest good which can be set before adolescents to strive after might well begin with this approach.

II-B-3
LIVES OF GREAT MEN

Strong personalities and leaders in the field of science, art, religion, politics, and social life seem to be the resultant of an open-minded and diligent pursuit after truth. A comprehensive study could be made to determine the qualities of the good life which are conducive alike to success, happiness, and growth in such individuals who have contributed their lives as a source for character values. It will suffice to take the study made by one man of the lives of one hundred selected leaders in all walks of life, from which the following traits are the chief measures of a good life:[1]

Patience	Singleness of Purpose
Tolerance	Energy
Faith	Cheerfulness
Ability to lead	Altruism
Perseverance	Diversity of interests
Concentration	Dynamic Personality
Optimism	Poise
Ability to follow	Tact
Initiative	Humility
Love of work	Serenity
Open-mindedness	Devotion to truth
Inquisitiveness	Desire for eminence
Originality	

1. Odum: Man's Quest for Social Guidance p. 53

contributes to social harmony, moral stability, and happiness. Even from the definitely religious viewpoint, the good life is promoted and encouraged by the search after all truth, and a discussion of the highest good which can be set before adolescents to strive after which will begin with this research.

Strong personalities and leaders in the field of science, art, religion, politics, and social life seem to be the resultant of an open-minded and discerning critical attitude toward truth. A comprehensive study could be made to determine the qualities of the good life which are conducive to success, happiness, and growth in such individuals who have considered their lives as a source for character values. It will suffice to take the study made by one man of the lives of one hundred eminent leaders in all walks of life. From which the following traits are the chief measures of a good life:[1]

Poise	Adequacy of Purpose
Tolerance	Energy
Ability to lead	Learning ability
Perseverance	Ability to Initiate
Concentration	Diversity of Interests
Optimism	Dynamic Personality
Ability to follow	Poise
Initiative	Tact
Love of work	Humility
Open-mindedness	Economy
Intellectuality	Devotion to truth
	Desire for achievement
	Humility

[1] Thomas: Health Guide for Social Guidance, p. 52

II-B-4a
EDUCATION AND THE GOOD LIFE

The philosopher Bertrand Russell in his book Education and the Good Life emphasizes what to him are the most fruitful objectives for the study of "good life." They are four in number: vitality, courage, sensitiveness, and intellect. It is evident that vitality must have three avenues to the individuals life. This influence must be physical, mental, and spiritual. Courage will be an essential in the larger aspects of life bringing with it a strong development of personality. Creative and original work must spring from a sensitiveness to the great truths of environment, personalities, and thoughts. Intellect then becomes the motor through which the purpose and course of the life is energized and directed. Other educators have added similar and more diversified lists of characteristics, but the above will serve as an example of what one individual has contributed to the field.

The commission on the reorganization of secondary education appointed by the National Educational Association published in 1918 the "Cardinal Principles of Secondary Education". According to this commission, the main objectives are:

1. Health
2. Command of fundamental processes
3. Worthy home membership
4. Vocation
5. Citizenship
6. Worthy use of leisure time
7. Ethical character

"Education in a democracy, both within and without the school, should develop in each individual the knowledge, interests, ideals, habits, and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends."[1] Thus according to the commonly accepted theory, individual development and social welfare are indissolubly bound up with one another. One cannot be obtained without the other being complementary. Freedom and opportunity then become the fundamental conditions of individual growth. Guidance and counsel by the instructor are imperative in this system, inasmuch as it must take into consideration individual differences when performing its function of guiding the pupil into right ways of feeling, thinking, and behaving.

There is abundant evidence of an agreement as to the essentials of good conduct. An examination into a large number of plans of ethical instruction used in various types of schools throughout the country reveals the fact that there are from twenty to twenty-five adjectives or elements of conduct very generally set before the pupil. Fifteen of these occur so regularly that they can be set forth as universally acceptable to the public schools:

Loyalty	Temperance
Forgiveness	Devotion to parents
Honesty	Justice or fairness
Truthfulness	Industry
Personal purity	Self-control
Clean speech	Reverence
Modesty	Kindness or consideration

Respect for rights of others

1. U.S.Bureau of Education Bulletin 1918 No.35 p.9

"Education is a process, both within and without the school, should develop in each individual the knowledge, interests, ideals, health, and powers whereby he will find his place and use that place to shape both himself and society towards ever higher ends."[1] Thus according to the commonly accepted theory, individual development and social welfare are implacably bound up with one another. One cannot be obtained without the other being jeopardized. Freedom and opportunity then become the fundamental conditions of individual growth. Guidance and counsel by the instructor are incorporated in this system. Therefore it must take into consideration individual differences when performing its function of guiding the youth into right ways of living, thinking, and behaving.

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Loyalty	Tolerance
Industrious	Devotion to country
Honesty	Quality of fairness
Truthfulness	Industry
Personal purity	Self-control
Man's dreams	Service
Worship	Kindness or consideration
Respect the rights of others	

1. U.S. Bureau of Education Bulletin 1918 No. 35 p. 3

Contrary to the impression that is so often encouraged by those who make it a practice to condemn our American institutions, there is probably not a public school in America that is not making a definite effort to develop the character of the children along constructive lines by direct and indirect methods. Although it is admitted that the practice is some twenty years behind the theory much is really being accomplished. Examples of this are as follows:

Character education through science:

1. The spirit of service: the use that great scientists such Pasteur and Dr. Walter Reed have made of their discoveries to relieve human suffering.

2. Open-mindedness: all great scientists are ready to disgard theories and hypotheses as tentative in the light of greater discoveries.

3. Reverence: the limitations of man's ability to understand all of life and nature generally lead to the acknowledgment and reverence of an unseen power.

Character education through clubs and societies:

1. Self-control: the conducting of meetings and performance of entrusted duties.

2. Honesty: developed by the handling of funds and accounting for activities.

3. Fairness: parliamentary discussions and social contacts.

4. Service: the control of conduct in terms of the good of the group.

The authorities of schools, superintendents, principals, and teachers are giving more thought to the

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of this are as follows:

Character conservation methods:

1. The points of contact: the type that
can actually such Pastor and
Sunday Teed have which at least dis-
courages to practice human behavior.

2. Open-mindedness: all that scientists
are: ly to interpret theories and hypo-
theses as tentative in the light of
further discovery.

3. Sovereign: the liberation of man's
ability to understand all of life and
nature generally than to the scientific-
ment and conversion of an inherent power.

Character transition through crisis and isolation:

1. Self-control: the learning to meditate
and practicing of mentated duties.

2. Morality: developed by the knowledge of
truth and accounting for activities.

3. Fraternal partnership: associations and
social contacts.

4. Service: the control of conduct in terms
of the good of the group.

The standardization of ethical, conventional
patterns, and traditions are giving more strength to the

problem of the "good life" and character development than they have at any time in the history of the public schools. Educational societies such as the World Federation of Educational Societies, the National Educational Society in America, the National Study for the Study of Education and several other such groups are studying the pboblem. Also several universities are making thorough studies of the subject of character education. Among these are: Teachers College of Columbia University, the School of Education of Chicago University, and the School of Education of the University of Iowa.

II-B-4b
EFFICIENCY AND THE GOOD LIFE

President Eliot of Harvard, in his essay on "Education for Efficiency", discusses from his viewpoint the individual as an efficient product of society. We are able to recognize the following qualities which he stresses:

Judgment	Moderation
Scientific spirit	Will-power
Open-mindedness	Truthfulness
Independence	Wise use of liberty
Self-reliance	Inventing of solutions
Skill	Weighing of evidence
Sympathy with nature	Proportion
Progressiveness	Enjoyment of liberty
Rapid perception	Constructive thinking

General knowledge of many events.

The National Congress of Parents and Teachers was organized in 1926 with an approximate membership of one million, two hundred and seventy five thousand men and women bound together in the common interest of childhood and youth.

As the purpose of the organization, which was to become effective in the home relationship of parents and children, there was adopted a seven-fold objective: sound health, worthy home membership, mastery of tools, technique and spirit of learning, faithful citizenship, vocational effectiveness, wise use of leisure time, and ethical character. According to the report of the president of this national organization:

II-B-4c
THE HOME AND THE GOOD LIFE

> "Today through the length and breadth of the country in every state and every local unit, these seven objectives are forming the program of activity and study of parents and children."[1]

Parents have awakened to the fact that the school and church are not the only great educational institutions, and that they cannot succeed in developing a practical program of education nor present a living faith without a sympathetic and intelligent understanding and cooperation of that other educational agency, the home. Just as school teachers must prepare themselves to meet their educational responsibilities, so must the parents undergo a preparation to fill their educational task. This enlightened attitude of the parent is most encouraging, for after all, is not the parent the first teacher of the child? If the statement be true that "what goes into the first of life goes into all of life", the educational possibilities of the home are unlimited.

What has been called the first and greatest educational institution known? not the school, nor the church,

1. Marrs, Mrs.S.M.N., Austin, Texas, Mimeographed statement.

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II-B-4a
THE HOME AND THE GOOD LIFE

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The home has been compared to a laboratory where children experiment with life under the sympathetic eye of their natural instructors. The end of such experimentation is that the pupils learn what mixtures lend to strength of character, happiness and success. To quote from Angelo Patri, the great schoolmaster:

> "Make up your minds what you want your children to be; if you would have them live by the ten commandments they would better meet them each day. If sobriety, and frugality, and modesty are to be their charactetistics they would better know them by first hand acquaintance in their homes. If sincerity and uprightness and honor are to come first in their dealings with men, it would be well that they meet with them at home.
>
> For I tell you in all earnestness that no school however dedicated, no church however consecrated, can take the place of the day to day living with righteousness in the home. It is home and home people that educate the children for character and there is no slightest use for scor-

but the home. A child's most impressionable years, at which time habits, ideals, and purposes which will largely determine the trend of his life, are spent in the home. Almost every important problem of daily life is met in the home: health habits, responsibility, moral standards, financial judgments, social attitudes, and ideals and spiritual values. It has been said, and justly so, "that no education or influence, however powerful it may be, can altogether overcome, in after life, the effect of the bias given the character of children by the daily example of their parents and the home training during childhood."

The home has been compared to a laboratory where children experiment with life under the supervisory eye of their natural instructors. The end of such experimentation is that the pupils learn what behaviors lead to strength of character, happiness and success. To quote from Angelo Patri, the great schoolmaster:

> "Make up your minds what you want your children to be; if you would have them live by the ten commandments they must hear them read each day. If sobriety, and if reality, and modesty are to be their characteristics they must better know them by first hand acquaintance in their homes. If sincerity and uprightness and honor are to come first in their dealings with men, it must be well that they meet with them at home.
>
> For I tell you in all earnestness that no school however desirable, no church however connected, can take the place of the day to day living with righteousness in the home. It is home and home people that educate the children for character and there is no slightest use for our-

ing the schools and churches, when the homes shirk their jobs. Make up your mind what they children are to be and then set about shaping them to it, by your example."

We have no doubt been too prone to accept the school as the only educational institution. When we use John Dewey's conception of "education as growth, implying growth in the right direction", we see at once that there is more to education. Every experience has educational possibilities, be it gang play, newspaper reading, going to the movies, attending sunday school or church, visiting in the country or city, or performing our daily duty. Confidence and faith have been the bases for all cooperative endeavors, and so with education it must be altogether... child, teacher, parents, home, community, and church.

II-B-4d
RELIGION AND THE GOOD LIFE

To begin this section of our study which is of great importance in determining what the highest form of a "good life" should be, it might be well to list the qualities of a good life as found in the great religions of the world, and presented in Martin's The Fellowship of Faiths. Thus these can be used as a basis for further inquiry into the present condition of the progress the religious agencies are making for their advance:[1]

Brotherhood and community
Vitalized religion and worship
Work and industry
Prayer and supplication
The common good

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The Golden Rule
Humility and meekness
Nature and God
God and the Divine
Humaneness and sympathy
Integrity and honor
Friendship and fidelity
Fortitude in adversity
Peace rather than war
Justice and righteousness
Duty and diligence
Growth of the soul and self.

That there is a widespread interest in religious education as a means to the attainment of the good life is not fancy but fact. The book publishers of America today are free to admit that of all their publications, those dealing with religion head the list, and religious education is the largest subdivision. There is a conviction on the part of the high-minded and religious people that the best ideals embodied in our present religious beliefs should be made available to the next generation. A general survey of the attitude of the leaders of secular education indicates that there is something lacking in our present system of public education which an emphasis on spiritual and moral values would give.

Many authorities and writers have expressed their views concerning religious education and its place in the home

II-B-5
VIEWS CONCERNING
RELIGIOUS EDUCATION

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for the spiritual nurture of the child. Thus the church would be an agent of the state. The second view is that all education is the sole responsibility of the church and its affiliated agencies. This view coincides practically with the present parish and parochial schools as advocated by the Roman Catholics. The fundamental character of their belief is emphasized by their resistance to religious education as a definite element in the curricula of the school system. The third view is that education is the function of the state, while the right of religious education is reserved for the home and the church. The state could influence the child spiritually insofar as religious elements are caught from the contact with the teacher, but the formal instruction would be the responsibility of the home and the church combined.

Religion and education are a part of life. The public school system is attempting at present to patch up the weakness as presented in its lack of spiritual idealism in its instruction. This supplemental work is acknowledged in the intensive program for character development. Religion is educational as much as it is evangelistic. The difficulty seems to be in that the interpretation of the separation of church and state has also led to the belief that religion is without educational possibilities. The great host of American parents do not pride themselves upon being political scientists, yet the principles of ordinary home life are the same fundamentals that apply to political government. The advance of religious

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ideals today is accomplished by a teaching process, whether it be done by the pulpit, the home, the school, or by contact with religious personalities. As surely as religion deals with all of life processes and experiences just so must it be taught.

In our study of this important subject of a "good life" this question is constantly pressing for an answer:

II-B-6
SOME EXPERIMENTS IN RELIGIOUS EDUCATION

Can there be an effective ethically good life without religion or the acceptance of and faith in a higher Power? Our answer, of course, should be emphatically "No." Atheists, if there really be any sincere ones, cannot live an effective life with the spiritual element lacking. A belief in God or the Maker is essential to a complete life. A reverence for God and his creations should be embraced in any system of religious education. This is not incompatible with the character instruction nor ethical guidance given in the schools. The recognition of this fact has led to several plans of religious instruction in schools or in cooperation with schools. Educators as well as ministers have recognized the need for more religious instruction. The question of whether the public schools are prepared, equipped, and authorized to take over this responsibility cannot be answered here. This most delicate and difficult task belongs to the home and the church.

Some interesting experiments are in progress. In several large western cities the minister, the priest, and

the rabbi are permitted to go into the schools and take children of their faith for one hour a week to the place of worship for religious instruction. Other places,which are more numerous,excuse pupils one hour early each week,with the consent of the parents, to attend the church school. In many cities, both large and small, there are Vacation Bible and Church schools, in large numbers, with which the public schools cooperate.

Some of these plans of religious instruction on a large scale are reported to be very successful. It is reported that in Kansas City, Kansas, twelve thousand children attend the vacation week-day schools of religious instruction. President Coolidge, upon one occasion, recommended religious instruction in these words:"Ever since I learned of the program of the International Association of Daily Vacation Bible Schools I have felt that it is a particularly worthy effort, deserving of all encouragement. I hope that it will prosper and continue to realize the fullest hopes of its promoters." Vacation schools have been successful in other cities, especially New York, Philadelphia, Pittsburgh, Dayton, and Chicago. As the Vacation schools are conducted during vacation periods, as the attendance is voluntary, and the children attend the school of their own choice, these schools have avoided the opposition that has been presented by many, but which has been crystallized in the objection of the Freethinkers Society of New York State, to the practice of excusing pupils one hour each week from regular school time. Many earnest people

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with the highest motives object on the ground that the week day plan commits the public school to cooperating in an undertaking which is denominational and should, therefore, be essentially the function of the home and the church.

Whether these objections should be regarded as valid or not it is true that where they have been overcome, there has been cordial cooperation from parents both in financial support and in interest. The American people are essentially religious; however, indifferent parents may seem in reference to their own church attendance, few indeed are there who do not wish their children to receive religious instruction.

In brief, the purpose of religious instruction, whether it be given in the local church, in a local or community vacation church school, or a week-day school

PURPOSE of religion, might be summarized as follows: first, to give the pupils the benefit of a thorough training in religion based on sound and valid educational principles and methods; second, with the Bible as a source-book, to teach pupils how to use it in character-building; third, to guide pupils into a worth while Christian experience that will result in faithful members of the organization.

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The general statement might be made that the Bible is the principal and most important text-book in religious education. Other books are helps and commentaries compared with the Bible itself as the source material from which religious education gathers enthusiasm.

Recognizing the Bible as the subject-matter of religious instruction we must also recognize the open door to the divisions of modern religious life. These are the results of two elements: namely, authority and freedom. Authoritative interpretation determines the character and content of our teaching. The privilege of private judgment opens the way to a variety of interpretations which leads to division of thought. This then briefly presents the difficulty of uniting the teaching forces of the country in the matter of religious instruction.

Recognizing the above situations, the various religious denominations through their publication boards and some independent organizations, have undertaken to supply helps and provide literature such as would render the problem of the teacher more intelligible and somewhat easier. Thus these educational experts have undertaken to set up, for teachers, in practical form the educational principles as we know them. Much credit for the present advance in the subject-matter of religious education is due to these leaders and their untiring work in applying sound educational and psychological principles to the process of religion. Because of this broadening of religious education so as to deal with life situations the following elements must be included in any thorough approach to the field:

1. A study of missions.
2, A period for dramatization.

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1. A study of missions.
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3. Ethical instruction.
4. A period for worship, both instruction and personal participation.
5. Training in prayer.
6. Service projects.

The elements of the curriculum must naturally be varied so as to meet the needs of the child in its advancing stages of growth and development. The International Council of Religious Education has suggested the following objectives for young people in the attaining of a religiously good life:

1. Attitude: sharing in helping others to appreciate the religious life.
2. Church relations: Active and intelligent church interest and appreciation of its membership and responsibility; the recognition of the church as the agecny for kingdom building.
3. Religious motives and conduct: conduct motivated by deep and abiding sense of fellowship with God in Christ, resulting in a passionate devotion to the good of humanity.
4. Relation to God and Christ: a radiant, triumphant life based on faith in God through Christ and a constant fellowship with God as a spiritual and personal reality made manifest in Jesus; human relationship enobled by his fellowship.

Closely related to this whole problem of the "good life" is the tendency towards standards and objectives.

II-B-7
A GENERAL MEASURE OF THE HIGHEST GOOD

The highest good, like truth and religion, must vary with individuals and with situations; although we do recognize that there are consistent and uniform principles underlying its attainment. In terms of traditional measurements, to the philosopher the highest good is wisdom; to the priest, submissive consecration; to the teacher, instruction; to the scholar, knowledge; to the minister, goodness; to the physician, health. The "gentleman" needs think of honor;

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the lover pleads for romance; the artist lives for beauty; the poet craves his harmony and form, and so on through all the walks of life.

What, then, is the highest good to which a young man or woman may aspire and attain? It will be found in the process of growth and development. To grow into a maximum of personality, character, adaptation, achievement, knowledge of the universe, and its creator. Possibly the greatest thing that can be said of any individual is that he shall grow and grow; the worst that he fails to grow.

The practical aspect of such a highest good must be reflected in the direction of growth. The general objectives of a "good life" might be said to include:

1. An appreciation of the supreme value of the self.
2. An understanding of the world of nature.
3. An appreciation of organized society.
4. An appreciation of the force of law and love (God).

The individual self, nature, society and God...these four elements or objectives must be included in the ideals of young people for a good life.

To develop and understanding and an evaluation of the self....there comes a time when all young people have an awareness of self, and when they wish to know what life means. Just what is his relationship in this great universe which is unfolding before him: is a question each youth must come to answer. When these periods of questioning arise, it is possible to suppress them and thus bring about the prolonging of a period of immaturity, or there can be encouraged that

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greater understanding which culminates in maturity. To know ones-self and the worth of human life is a challenge to make a courageous soul feel the greatness of a worthwhile conquest. Among the assistance which young people need at this period, is respect for themselves, an appreciation of the great achievements of those who have gone before, a true creation of the spirit of inquiry and questioning, and the possession of opportunities for vigorous living which means activity. The key to adjustment of the self to the demands of a good life implies activity. Understanding and appreciation which do not find expression of the creative self in some fomm of adjustment are incomplete.

The very deep influence upon each boy or girl of the world about him is due to his obviously close contact with it in every life situation. If we lived in a vacuum, it would not be necessary for us to know anything of the universe. We cannot live a life of solitary confinement, we must recognize the world about us. The possibility and limitation of each person, as well as the adjustment necessary for a good life, depends largely upon just how fully they comprehend the external world, in its power and beauty. Marvellous have been the achievements of man in penetrating into the secrets of the world of nature. Understanding and mastery of this knowledge have brought indescribable material comfort, yet the soul's real delight rests in the comprehension of its significance to his power. What does it mean in the

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great plan and scheme of this world? Does it augment our sense of beauty and majesty, as well as supplant our fear and ignorance?

As social contacts increase the problem of living together in happiness grows more complex and intricate. There is a small need for understanding ans good-will when two individuals live together, yet no one will deny the great need of many such elements in making for happiness in our modern society. The school and the church both need to assist in establishing sound moral and ethical standards that will be universal. The strain of prejudice, of intolerance, and of bigotry is often felt by our present social teachings presented to young people. Peaceful and orderly progress in the art of living together must come by means of a generation learned in the art of living for a common good. This calls for instruction in the needs and interests of the whole of society, and the elimination of fear, ignorance, envy, and hatred.

The final point is most significant; to promote the development of an appreciation of the force of law and love that is operating universally. Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and thirsts after righteousness. Looking upon the frailties of human achievement, he seeks perfection. The universe talks with his spirit, and he feels that there is a God, and he hears his voice. Such a statement carries

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no implications of denominationalism or sectarianism. It does imply the fact of man's reaching out for the highest values in this life, where his soul can orient itself, and find a purpose for all its struggles, its strivings, and its achievements. There must be finality somewhere, which will make possible an interpretation of each day's experience.

A "good life", then, must not be limited to a mastery of facts; the common essentials do not then consist merely in certain knowledges and skills. To develop abilities habits, ideals, attitudes, insights, and appreciations for a higher life is now the goal. These spiritualizing aspects are found in ideals, attitudes, and appreciations which are the hardest to attain. They have to do with the enriching of life, with the developing of a quality which makes life significant and with the building of a wholesome philosophy of life. Our president says that all our science and all our art will never be the means to a true advancement of the individuals within this nation, unless our halls of learning and our places of worship are temples approached by our youth in an attitude of reverence, consecrated by a spirit of worship of the truth.

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CHAPTER THREE

THE VARIETY OF VALUES SOUGHT

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Youth in his quest for a scale whereby to judge values is truly in a quandary. Many are the measuring rods which are held out to one who would be a critical judge of life. It is difficult to call attention to all of the limitations which are attendant upon each measure of intellect, individuality, and institution that is presented. Objective scales will always be of little value unless their value as methods of analysis is recognized by the individual. Thus philosophy, which is a great aid in discovering and developing an abstract idea of life for some young people, may be merely a hodge-podge of words to others who cannot make a transition into the actual process of living. Recognizing that life is a unit to be lived in terms of ideals which must be grounded in higher values, the following scale or rule for judging life is presented as the philosopher's contribution toward the ever-present problem of young people: "Know thyself."

"To be good is to be good for something," rings true only when the individual knows the entire scale of what to be good for. If young people are to know what is good, it must be taught them to understand life and all the values which it holds. The good and worthwhile life must, at all times, be devoted to things that are good and values that are true. Thus the problem presents itself - a scale of values must be built so that each act and judgment may be referred to a definite standard. It is this

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standard that will be set forth in such a way that values may be seen in terms of the whole of life and not only in the fleeting moment of certain acts. If it be true that "where your treasure is there your heart is also" it is necessary for young people to have a firm grounding in the principle of values.

The general outline used in this presentation of values is originally found in the class room syllabus of Dr. Brightman's class in Practical Ethics. The scale of values as he presents them is:

Economic Values
Bodily Values
Recreational Values
Aesthetic Values
Associational Values
Character Values
Intellectual Values
Religious Values

In following this outline, the general ascendancy according to importance has been accepted, so that the economic values will be the lowest in the scale while all others fall between that and the religious values which are considered the highest possible. Each of the group of values will be considered as a special field of investigation, for there are innumerable facts and theories about each which cannot be touched. Nevertheless, we are reminded that the science of values is for the whole of life andnot for one group of special activities; yet, within a special field, values may be given a certain finality. Man, then, is an economic being; he appreciates beauty and is logical;

yet, he is none of these alone, he is all of them and more. His entire conduct is his whole life - this is the aim of such a scale of values for young people to follow.

This study as already stated is not concerned with special problems of economic theory; these are left to the science of economics, just as the special problems of the physical life will be left to hygiene and the like. The problem that does present itself and affect all of life is the value placed upon economic power by the present world order.

II-C-2a
ECONOMIC VALUES

Before going further in the study of values, it will be necessary to distinguish between the terms intrinsic and instrumental, which so often are used to modify the meaning of value. By intrinsic values is meant such values as have worth for their own sake purely in and of themselves. Such intrinsic values are knowledge, friendship, music, character, and many others. By instrumental values is meant values that assist in obtaining intrinsic values. They are instruments to be used in search of a higher good: as money, or land assist in the attainment of happiness, self-development, and refinement.

Economic values are the only group of values to be studied that are purely instrumental. Economic values alone give no direct satisfaction whereas all the

other values possess both instrumental and intrinsic worth. It is the emphasis laid upon a pseudo-intrinsic worth of money that makes life today seem so materialistic and lacking in the higher spiritual qualities. It is the problem of the church and school to teach the young people today the proper relation that economic values have to every other worthwhile thing in life.

"Economic wealth being instrumental cannot directly buy or secure for us possession of other values."[1] Knowledge cannot be bought by the bookful, the best food means nothing to one whose diseased appetite allows no assimilation, and the sick person does not enjoy exercise as recreation. Just so wealth is merely a means of exchange for other values. If morality is more and more abundant life, there must be economic self-development.

Although economic values are lowest in the scale of values, they are basic for all values are directly dependent upon them. To make such a statement, which may be misinterpreted as being too materialistic, is bad. Yet all people must meet this moral problem in the present economic order. Bodily needs, social relations, recreational demands are only to be satisfied by the free and wise use of wealth. Education costs money, art requires much leisure time and the expenditure of wealth for its development. Without economic independence to a minor degree, man is a bond-servant to the processes of caring for his

1. Everett: Moral Values p. 190

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1. Bennett: Moral Values p. 120

bodily wants and there can be no freedom for the pursuit of less material things. If man must be always concerned with food and clothing, it becomes such a heavy burden to carry, that poverty equals degradation in most cases.

The accumulation of economic values may become a decided hindrance to the achievement of higher values. If wealth is conceived of as intrinsic rather than instrumental, it becomes dangerous. Today, this shows itself in the exaggerated gaining of wealth by a few people to such an extent that the development of values for the others is decidedly impeded. This materialistic basis for achievement, tends to destroy the ability to gain the more spiritual values. Thus wealth may weaken the individual, and luxury may work as a power to check the impulse to create. Everett gives us his ideal for the distribution of wealth. "It should be possessed by the individual according to his real needs." Larger production and wise distribution seem to be on the way, but the nobler use of wealth is the real problem of the young people of today.

II-C-2b
BODILY VALUES

In speaking of bodily values one must be careful to have clearly in mind just what activities and affairs are meant. They are none other than those values which concern themselves with the human body. The physical life in all its care and administration, making for efficiency and beauty of the body, is what the bodily values pertain to in our problem.

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The physical life in all its care and edulcoration, seeking for efficiency and beauty of the body, is what the bodily values pertain to in our problem.

The place that the body plays in the life of an individual has called forth many and varied opinions. The problem naturally divides itself into two general groups: the one insisting upon the subjection of the body, making it always subordinated to other problems in life, the other taking up the old Athenian or Greek ideal leading to physical perfection as a goal in and of itself, or at least making it a requirement for "harmonious development." Regardless of which group one would like to encourage it seems imperative that bodily values be prized chiefly as instrumental rather than emphasizing their intrinsic worth. This has been expressed in an old adage, "We eat to live rather than live to eat." To some degree we do live to eat just as we live to enjoy social company, but having a bodily want is basic, yet enjoying it, in many cases, may be intrinsic.

Science in its great strides forward has recently turned our attention to the physical and psychological sciences asthey relate themselves to our bodies. Many experiments have been attempted to show the relation of mind and body. This one thing they all show, namely: the bodily condition must be considered. A deformed body is no longer expected to be a helpful agency to a higher and more useful life. Religious and social organizations are no longer blindly attempting to enlighten the mind and soul while the pressing needs of the body cast overwhelming shadows of gloom and despair. Churches everywhere are making advances unthought of in the matters

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of care for the physical welfare of the people, realizing that the bodily states do surely affect the mental attitude as well as the spiritual insight.

It seems somewhat paradoxical to say that much of the world's best work is always being done by those who combat physical handicaps, showing clearly that an over-emphasis upon the health and vigor of a people may bring about an opposite error. The intelligence of man must be used to overcome the ever increasing tendency to give undue emphasis to physical strength as an end in itself. The difficulties that higher institutions of learning are facing to-day in regard to athletics finds its roots in this question. Just what degree of physical fitness must each young person attain to carry on his program of life. To bring the body to an efficient and beautiful development means to make it a fit unit in the quest of values beyond.

II-C-2c
RECREATIONAL VALUES

Physicians seem to agree generally that all people need to relax both physically and mentally in order to do their best work. "All work and no play makes Jack a dull boy," is just as true to-day as it was ages ago. Recreation has taken an innumerable forms: theatres, games, amusements; humor and wit in most forms are considered recreation. Dr. Cabot would have us believe that we need to recreate, that is play, so that we may be better able to work again.[1] This, of course,

1. Cabot, <u>What Men Live By</u>, p. 101

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1. Gabet, What are Life Is, p. 107

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VALUES

is merely stating the instrumental value in recreation or the utilitarian view to the unused energies everyone possesses. The monotony of every-day life, as the advanced civilization leads one on, brings this position ever to the foreground. The specialization and strain is relieved by such a view that re-creates the powers that have been used up or weakened. Work itself becomes play as it finds the activities delightful, for work, in many of its ideals aspects, is re-creational. Art, invention, and other more pleasurable work pay their own respects to play. They produce the desire of doing for the joy in accomplishing each moment as it goes along. Thus it becomes activity for its own sake and a goal of living, not merely drudgery.

When the question is asked: Why do such institutions as furnish recreational values arise and exist? Authorities direct us to an answer which shows the intrinsic value of play. The natural desire for pleasure, for activity which is not work, makes such institutions necessary. Recreation becomes a duty, if one were to accept what Dr. Brightman calls a "living on the planes of alternation." We cannot always be striving for the highest values lest we burn up the desire for such striving. Play, then, as a legitimate desire of all natural human beings becomes intrinsic, and justifies the striving for values that are lower in the scale than the highest.

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Before the subject of recreational values is closed, material presented by Professor Marlatt, shows the relative values and disvaluesof popular amusements, as they are accessible to the young people of today.

VALUES	DISVALUES
Bodily - exercise and change	Bodily - over-exertion and dissipation.
Recreational - diversion and rest.	Recreational - an exaggerated cultivation of recreational values to the neglect of higher values.
Associational - new acquaintances and friends	Associational - dangerous acquaintances and demoralizing friends.
Intellectual - varied experiences giving breadth and depth to the view.	Intellectual - a welter of exciting experiences contributing to a supernatural rather than a deep view of life.[1]

II-C-2d
AESTHETIC VALUES

Beauty in its many forms, both in art and in nature, is aesthetic value. The beautiful, whether it be a thought, an act, or a thing, is one of the high forms of intrinsic values. It helps to lift one above the struggle of life, so that in its contemplation there is rest. Art, then, is like play, offering to burdened man an opportunity of relief from the monotonous drives of life. Many writers say that beauty does not work alone, but like a basic appeal, finds its expression in all of our activities. Thus we see the instrumental value of beauty. It colors daily life, elevates relations

1. Marlatt, E.B., Lecture Notes in Theoretical Ethics.

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VALUES	REVALUES
Reality - exercise and change	Reality - over-evaluation and idealization.
Recreational - diversion and rest.	Recreational - an exaggerated cultivation of recreational values to the neglect of higher values.
Associational - new acquaintances and friends	Associational - dangerous associations and deserting friends.
Intellectual - varied experiences giving breadth and depth to the view.	Intellectual - a matter of exciting experiences combining to a sequentional rather than a deep view of life.

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II-6-24
AESTHETIC
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1. Hartwig, R.S., Lectures Notes in Theoretical Ethics.

with other human beings, makes religion more attractive, in fact the whole character of a man is affected by the beauty in him, and about him.

Art or beauty provides no principle which determines its place in a system of values. "Art stimulates but does not regulate, quickens but does not control powers."[1] Each moment seems self-sufficient as the various impressions of art are experienced. Thus a love element in a play makes one believe love the most wonderful and engrossingly charming interest in life. A beautiful sunset holds one charmed to the spot until all else is forgotten in its radiating beauty. This narrow and exclusive devotion to any single artistic interest makes possible such a statement - "Art for art's sake." But so represented, aesthetic values stand alone, without the necessary connection to all experiences that gives it value for life.

The true nature of beauty, then, must be subjected to the moral law of life, since all beauty takes its content from other values. St. Francis says, "One must always be willing to leave an ecstacy to help a brother." That is to say, that the emotional must be connected to all of life. Beauty must be related to conduct else it becomes shallow and selfish. Aesthetic values promote self-discovery of the sort that gives distinction, also giving an insight into the longings, ideals, and lives of others. With their

1. Everett, Moral Values, p. 206

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insistence upon harmony, aesthetic values gives breadth and perspective to all of life. Professor Drake says, "The love of beauty rejoices in the glimpse which art affords into the ideal realm."[1] The artistic impulse is not satisfied with experiences as they are realized, but is continually struggling for the ideal, seeking to remold things into a more perfect order.

> "The thing that breaks Hell's prison bars,
> and heals the sea of shame,
> Is a fragile butterfly's great soul, and
> beauty is its name."
> Vachel Lindsay.

Aesthetic values contribute to self-development, being at the same time socializing and personalizing when considered morally.

II-C-2e
ASSOCIATIONAL VALUES

"A man is not all of himself; his friends are the rest of him." Associational values are determining factors in the sort of personality that each man develops. These values represent the satisfaction that springs from the associations of individuals in the group. Without associations, an individual is not an individual, because he without any relation to anything or person outside himself.

> "If we begin with the most intensive form of association which is found in family life, we find these values extending through friendship and acquaintance into the life of the community, taking form in political organizations of various kinds, municipal, state, and national, and finally culminating in their widest extension in international and world relations."2

1. Drake, Problems of Conduct, p. 267
2. Everett, Moral Values p. 199

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2. Everett, Moral Values p. 199

Associational values, because of their cooperative aspect, make possible values which cannot otherwise be realized. Everyday, thousands of people, who are unknown to one another, but because of the mutual association, are contributing to and sharing in values created in such a way, come to know life better. Thus these values are both instrumental and intrinsic.

There have been two attempts of consequence to do away with associational values. The one, ascetism, which disregards the right of the self, in its insistence upon solitude and sacrifice; the other, hedonism, which disregards the right of others, in its insistence upon personal happiness at any cost. Drake answers both of these positions in one short statement - "the only persuasively happy life of a man is the life of cooperation and loyalty."1

By associational values are not meant anything separate and independent of all else in life. Every human interest that has value must be dependent upon the great system of correlation or interpenetration of values. So, associational values would be insignificant and lacking of content were they capable of being realized separately. Of course, they can be studied as parts of a whole, but their real value can only be grasped as seen in relation to all of life.

The special problems that arise in this field of associational values are far too complex even to be

1. Drake, Problems of Conduct, p. 130

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The special problems that arise in this field of associational values are far too complex even to be

1. Dreke, Problems of Conduct, p. 150

approached in this thesis, yet their main divisions may just be stated for reference purposes. On the one hand, we have an ethical problem, and on the other the subject reaches out into the foundations of law, institutions and government. Those main institutions which embody the possibility of associational values are: home, school, vocational life, societies, government, and the church.

II-C-2f
CHARACTER VALUES

Character values are those values which designate the recognized virtues as belonging to a person. The character of a man is the stamp of personality which sets him apart from his fellow beings. It follows, then, that a respect for persons, and their character demands a proper understanding of their value. It is universally acknowledged that persons are thus far the highest development in the process of evolution. Politically, this is shown by the democratic principle, "All men are entitled to life, liberty, and the pursuit of happiness." Here again the philosophical principle of the necessity of personality with its ethical and moral implications for self-realization is admitted.

Turning from the theoretical approach to a more practical view of character several virtues seem important to the highest realization of character values. To quote authorities, and to give several definitions seems sufficient at this time in dealing with the following virtues - temperance, courage, justice, benevolence, and

apprehended in this thesis, yet their main divisions may just be stated for reference purposes. On the one hand, we have an ethical problem, and on the other the analysis reaches out into the foundations of law, institutions and government. These main institutions which embody the possibility of ethical values are: home, school, vocational life, society, government, and the church.

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Turning from the theoretical approach to a more practical view of character several virtues seem important to the highest realization of character values. To quote authorities, and to give several definitions seems sufficient at this time to deal with the following virtues - temperance, courage, justice, benevolence, and

truthfulness. "Temperance," says Paulson, "is the moral power to resist desire, attractively tempting enjoyment, when the gratification of such desires tend to endanger an essential good."[1] Temperance adds stability and self-control to the character which embodies it. Temperance, in the truest sense, knows no fear, but is able to cultivate desire without killing it entirely, because it is controlled. It gives power to curb desire in an excess realization of it at the expense of other desires which are more worthwhile.

"Courage is the moral power to resist the natural fear of pain and danger when the preservation of an essential good, demands such resistance."[2] Courage then adds to character the possibility of values as well as stability. As Marlatt states, "Courage is self-preservation within the limits of self-respect, self-control in the face of recognized danger." It becomes very evident that both temperance and courage are individual virtues, relying specifically upon one individual for their development, whereas the next three virtues which make for good character will be more of the social nature.

Justice is the legal regard for the rights of others, meaning social and individual respect for all people even the most insignificant and most poor. Justice has taken on a very definite codified legal form, which

1. Paulsen, A System of Ethics, p. 485
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may not be entirely necessary, yet seems most convenient for the equal administration of justice. Benevolence, another social virtue, according to Drake, "is the direction of the act of each toward the greatest attainable welfare of all." Veracity has a positive as well as a negative aspect, the latter expressed by "Thou shalt not lie," and the former by "Revere thy neighbor with the truth." Each of these social virtues make for the stability of individual character as well as society in general.

Virtues again yield both intrinsic as well as instrumental values. They are instrumental as a means in the production of a further good and value which in most cases are related to character, and are intrinsic in that they yield direct satisfaction to the possessor as well as others. Primarily they seem to control and direct bodily appetites and social relations, but they extend to a higher achievemant as they find their way into the endeavors of art, science, and religions.

II-C-2g
INTELLECTUAL VALUES

Knowledge, in its widest and fullest application, is intellectual value. All genuine understanding of the world and human relations open up fields and avenues unlimited for the realization of intellectual knowledge. Knowledge can be both intrinsic and instrumental. Who has not himself, or known a person who has, surrendered completely to the demands of pure intellectual endeavor and felt the keen delight of the pursuit of knowledge? It yields a legitimate satisfaction to that

may not be entirely necessary, yet seems most convenient for the equal distribution of justice. Benevolence, another social virtue, according to Dewey, "is the determination of the act by such concern for others' attitudes and welfare as will." Veracity has a positive as well as a negative aspect, the latter expressed by "thou shalt not lie," and the former by "secure thy relations with the truth." Each of these social virtues works for the stability of individual character as well as society in general.

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II-0-2g
INTRINSICAL VALUES

one who discovers and masters this key to values. Yet only by the light of understanding is one fully able to discover all the elements of experience and relate them to all of life.

Some one will immediately declare himself to be in favor of acquiring the knowledge values, but he expects them all to be of the same importance, making none subordinate to others, and none of ultimate and supreme good, every bit of knowledge is surely good for something, but it must also be remembered that innumerable facts are of little values when an attempt is made to use them. What then determines the rating or ranking of a piece of knowledge? It cannot, with a fair appraisal of the situation be said, that all facts are of equal worth. What shall be the objective measure since it is known that satisfaction to the immediate knower is altogether too subjective a guide? This problem is still very much open to discussion, so that all that can be said here is to indicate the direction in which the solution might lie.

The rank of a piece of knowledge ought to be determined by its place in the whole meaning and purpose of human life. Does it have significance in a scheme of human interests that is all-inclusive? Thus some facts would be of little importance, while others would be the profoundest needs of life. According to Plato, those facts which criticise life, or yield information about

one who discovers and masters this key to values. Yet only by the light of understanding is one fully able to discover all the elements of experience and relate them to all of life.

Some one will immediately declare himself to be in favor of acquiring the knowledge values, but he accords them all to be of the same importance, making none subordinate to others, and none of ultimate and supreme good. every bit of knowledge is surely good for something, but it must also be remembered that innumerable facts are of little value when an attempt is made to use them. What then determines the rating or ranking of a piece of knowledge? It cannot, with a fair appraisal of the situation be said, that all facts are of equal worth. What shall be the objective measure since it is known that satisfaction to the immediate knower is altogether too subjective a guide? This problem is still very much open to discussion, so that all that can be said here is to indicate the direction in which the solution might lie.

The rank of a piece of knowledge ought to be determined by its place in the whole meaning and purpose of human life. Does it have significance in a scheme of human interests that is all-inclusive? Thus some facts would be of little importance, while others would be the profoundest needs of life. According to Plato, those facts which criticize life, or yield information about

this civilization which we are engaged in building rank highest. Others would believe that the more spiritual facts and ideas about the world to come should be given a place at the top of the scale. All facts dealing with the inner life of man not his outward being, those that deal with conduct and thought, rather than food and clothing will have to be given a very high standard. Knowledge, then, is good, but good just to the extent to which it gives meaning to the highest and most perfect striving of man for fullness of life.

This ought not to be interpreted as discouraging to scientific knowledge. Sciences serve both directly and indirectly to criticise and instruct the life lived, yielding both a knowledge of ourselves and our relation to the world and other human beings. A study of psychology with its dispersion of superstition, of medicine, relieving bodily pain, of any number of specialized sciences, unmistakeably shows how scientific arrangement of facts has displaced the disorderly intuitions and errors of man; thereby making a contribution to his higher spiritual life.

How does knowledge reveal itself in the behavior or the choices between right and wrong, which each individual displays so many times every day, is the vital question. Is there any relation between the amount of knowledge which a man has and the virtue he possesses? Does conduct of a wrong sort always mean a lack in the intellectual

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Now does knowledge reveal itself in the behavior or the choices between right and wrong, which each individual displays so many times every day, in the vital question. Is there any relation between the amount of knowledge which a man has and the virtue he possesses? Does possession of a great sort always mean a lack in the intellectual

processes of that individual? Such questions arise whenever knowledge is held to be responsible for conduct. Ignorance may be responsible for many of the crimes committed by man, but it must be said that all wrong conduct is related to some limitation of the thinking process.

Yet it would be unfair to the whole case of conduct and knowledge if this were all that could be said. The most useful and desirable service of knowledge is rendered in the new content, interest, and attraction it gives to the point of view it gives to the individual. Looking at Knowledge in this way, a natural process of driving out the unworthy ideas is set up, they being replaced by a new fascination of interest that possesses the mind.

"Happy is the man that findeth wisdom, and the man that getteth understanding."[1] It is through ignorance that many people are led into danger and perils. Life and itsgreatest efforts are so dependent upon knowledge that it is regarded as a chief moral obligation by man to increase and disseminate the present stock of knowledge. Yet to the contrary, man's stock of effective knowledge seems always to be a little less than the amount it takes to live a life of goodness and happiness.

Man is a religious being, just as surely as he has tendencies to be a social and intellectual being. If this be true, like all other values, religious values must

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II-C-2h
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VALUES

from all theother values studied thus far inasmuch as it is wholly concerned with the entire status of values. Religion, from its pagan origin to it s highest development, is unintellgible if we overlook the life of man. All along the course of religious development, good and evil in cosmic relation have been the theme of the religious man.

> "The intrinsic values of religion are found in the immediate worth of the psychical states which it evokes. These values include a feeling of submission to the world order, a sense of harmony and cooperation with its purpose, a faith and hope in the triumph of good and delight in divine law."1

Often these intrinsic values of religion have been looked upon by some as instrumental in the attainment of still higher values in some other world. This is the view of a shallow thinker who is other-worldly rather than religious, regarding this life as a necessary evil in a stage of promotion, but seeing no connection whatsoever between the values of this life and the spiritual process. Such a view holds that religion stands apart from life; also, disregarding the valuable function of religion that gives moral support in order to meet the demands of this life.

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making it completely spiritual. Often religion tends to make one project into the future life the highest desires; thus making it hard to be spiritual in this life. Religious values must be seen in relation to facts of experience and truth. Sometimes this may mean the reconstruction of our thinking and fondest hopes, yet, these must be confronted if spiritual progress is to be made. Faith in the value of truth will help make the adjustment to the belief in the essential goodness of the plan of the universe. If religion be one-sided, that is, over mystical, over intellectual, over practical, it becomes narrow; but if it is an expression of the whole of life, it will utilize a system of values built upon the ultimate worth of personality.

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CHAPTER FOUR

YOUTH'S ADEVENTURE IN SOCIETY

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The increased study of the principles and programs of child welfare and nurture is introducing society to the modern youth movement. The whole program of education, social work, and religious emphasis upon young People's unfolding is throwing light upon the background of the participation in society's business and young men and women. Its present form is a decided restlessness in a new era. There is a general acceptance of the fact that youth is clamoring for self-realization and expression as never before; this seems to be as it should, for with the growing emphasis upon the child, with new development and newer opportunities - adolescence constitutes the next step in the plan of growth.

A new understanding of that complex stage in man's development - adolescence - was begun by G.Stanley Hall at the beginning of the present century. Adolescence, with its three-fold division took on real value as we began to study: education, psychology, social work, and religion in terms of a certain age need. Since that time there has been a division in the aim s of most of our social programs, religious programs, and educational programs - toward a larger movement on behalf of adolescent boys and girls. Christian Endeavor societies, Boy Scouts, Hi-Y Clubs, and Juvenile Delinquency Boards have shown the boy to be capable of both"good" and "bad". The "flapper" and "shiek" have become symbols of flaming youth which are mainly misunderstood, not primarily bad. This

II-D-1
THE DEVELOPING CHILD

understanding of the psychology of adolescence, bringing teacher and pupil together so that both work toward the consummation of a project, has interpreted for fathers and mothers the apparent waywardness of sons and daughters and has fortunately laid the foundations for the practical adjustment of young people themselves to a modern society which is changing rapidly.

II-D-2

A GROWING BOY AND GIRL

The boy who grows from twelve to eighteen is a new person at the end of such development. No longer is his growth determined by elders who arbitrarily say: Grow as we do, but there is recognized the changing process in body, mind and spirit unique to a young man. At first only the body was thought to change - now we know his mind and spirit, his feelings and emotions, his restlessness and desire of aloneness struggle within him for the most part in a storm of strain and stress. The girl with all her dynamic has the age long tradition of suppression and limitation with which her brother is unconcerned. They both must combat the manners of speech, manners, dress, and customs of old conventions in a new day. Young men and women today know more than the aged folks of a previous generation do. More information, social contancs, and stimulations, makes it natural for the modern youth with new knowledge and life to refuse to "stay put" in the old forms of society. Is it surprising then that there should be

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"youth movements?" If in an attempt toward adjustment, should they cause disturbance in the social life of a passing generation?

In this period of adjustment which we have come to recognize between childhood and maturity must be answered that time old question:

II-D-3
ALLY OR INDEPENDENT

Shall I strike for new fields or stay with the tried? It is important that this problem of adjustment between growth and adolescence and between youth and maturity be recognized as of foremost importance. The development of physical and mental powers now approaching their highest point naturally leads to a feeling of independence, of final preparation for life and self-support, and the growing responsibilities which come with adulthood. It is the time in which a young person decides how to use life and its powers. It is especially important that the older generation know more about the possibilities and dangers of abnormal development and the basis upon which adolescent delinquency may rest. Many are the delicate problems in the adjustment between the sexes, in the limitless freedom enjoyed today, and in the throwing off of authority in the home. It is a new thing to be "on one's own" and the experience is interesting, exciting, and many times wearisome.

Problems, furthermore, in adjustment between the youth and the institutions of society are ever present. The family, the church, the government, moral

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II-D-3

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AIM OR I DEPENDENT

Until I strike for new fields or study with the friend? It is important that this problem of adjustment between parents and adolescence and between youth and maturity be recognized as of foremost importance. The development of physical and mental powers and capacities, their bloom and color naturally leads to a feeling of independence, of final preparation for life and self-support, and the growing responsibilities which come with maturity. It is the time in which a young person decides how to use life and its powers. It is especially important in this older generation know more about the possibilities and dangers of sexual development and the basis upon which adjustment definitely may rest. Many are the delicate problems in the adjustment between the sexes, in the ill-fitness freedom enjoyed today, and in the throwing off of authority in the home. It is a new thing to be "on one's own" and the experience is interesting, exciting, and many times bewildering.

Problems, furthermore, in adjustment between the young and the institutions of society are ever present. The family, the church, the government, moral

society, are all uncharted seas for the beginner in life. From the viewpoint of young people, there is a need for wise and experienced guides. Better education between friends, better religion, in fact, a well rounded counsellor who will allow independent youth a chance to grow and mature without too heavy a penalty for his experience is what youth needs.

The common complaint of youth that he is under-estimated is substantiated by untold examples. The strength, the power, the wisdom, the faith, the foresight of young people is marvellous to the understanding leader of youth. Christ, the master teacher, who was found instructing the men of the temple at the age of twelve, is a classical example of unexpected accomplishment. How many masters in literature, music, and art have virtually been smothered and whose talents have been completely ignored because their parents or teachers would not believe in them? The failure of others to appreciate their abilities when they were young is the comment read daily in many of our biographies of emminent men successful in building worthy lives. It is so easy for formal religion and society to misunderstand the struggles of youth; consequently many times they have been literally driven in the opposite direction from that which the youth and the institution desired.

In primitive times as well as in all ages youth has been acclaimed for his power. Games, athletics,

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In primitive times as well as in all ages youth has been scolded for his power. Games, athletics,

contests of all sorts, reveal in the annals of their history the supreme regnancy of youth. Ancient Rome and Greece built largely upon the superlative form, strength, and endurance of its youth. Today the power of youth in any form of athletics is revealed by examining the leaders in football, baseball, boxing, and also in the contrast between the present and growing inefficiency measured by the advance in years. In past wars, youth has been the supreme symbol of power and usually remained the ultimate factor in victory. Pioneering and frontier times bear eloquent testimony to the worth of youth as an essential in evolution and growth. A young man with his venturesomeness and fearlessness plunges forward, sometime suffering and losing but making possible new gains. The open-mindedness of youth makes possible new inventions and discoveries, while his fearlessness and courage overcome difficulties to which older people would probably surrender. A youth movement with its power, growth, and progress, accompanied by its disturbing factors and its challenging demands for conservation and development lies at the bottom of social and religious development and progress.

II-D-4
YOUTH A SYMBOL OF ADVANCEMENT

A "youth contest" was conducted by the World Tomorrow in which there were over four thousand contestants from every state in the union and from many foreign countries. The editor of this periodical published prize essays in the January 1927 issue and commented as

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follows:

> The words that best reveal the state of mind of the winners are: doubt, dissatisfaction, disgust, bewilderment, hunger, aspiration, determination, trust, and hope.....Resentment and rebellion against rigid control by the older generation is voiced by several of the writers.

Miss Betty Webb, recipient of a first prize, says:

> There are many of us who want facts..... we want a dream, and an ideal; .....we want to act;.....and lastly is the hunger for courage growing out of a new and vital philosophy of life; and held in integrating our personalities so that we may live up to it.

E. Merrill Root, the winner of another first prize,says:

> First of all, we need in America, a new spiritual climate. The idolsmashers, the sceptics, the deniers, the nihilists,.... they are just now the most reactionary force in America.

The epitome of any youth movement or crusade, whether it has been in ages past or in the last decade is the story of youth in conflict. In some cases the artificial and insincere society challenges the youth, in others new aspirations and ideals need to be brought to the fore. Some of our more recent youth movements were caused by:

> Church and State dominated by fear and coercion; much emphasis upon age, rank, title, and office, unnaturalness in society, revolution against vice, drinking, luxurious living, traditions and customs which surpressed the young, revolt against the ugly, the expensive, the crude, the ostentation and insincereity in ideals of living.

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The most concrete example of the more recent youth movements is that of Germany which is briefly discussed by Charles Merz in The Century as follows:

> It was about fifteen years before the war, in 1900, that there appeared in Germany an organization called the Wandervögel - birds of passage. Like the Scouts, it found its opportunity in the obvious need of a new generation for physical and mental exercise. The Wandervögel lacked the military feature of the Scouts: it had no uniforms, or drills, or corporals, nor did it place its ultimate achievement in good citizenship. It was interested chiefly in fresh air and holidays - these two with a certain touch of mysticism.....their excursions Saturdays and Sundays took them out into the countryside not for sham-battles and encampments, but to run without a rule book and to explore the brooks and meadows....They used to tramp the country roads of Germany, the Wandervögel, the boys and girls together....It was the war that transformed the rambling Wandervögel into the Jugend Movement as it stands today.....A few months after the war's end, the radicals broke away from the conservatives and formed their own movement.

Thus it can be seen that the youth movements in Germany varied as to aims and objects. There are some five hundred Youth Societies now in Germany. This phenomenal growth was no doubt due to undue restraint imposed upon young people by the educational, economic, and social organization of society. Youth was thus stimulated abnormally to express: freedom in actions; dynamic will acting according to impulse; rebellion against crime and

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vice; courage to face the cruel facts of life and reality; a desire for confidence and correlated responsibility; a longing for spiritual things as opposed to materialism. The main objectives of the German youth movement are spiritual, aesthetic, and social. These aims find expression which generally are contrary to the accepted mode of procedure. Spiritually its members had to commune with nature and undergo a process of self-purification. The dances, music, and old folk songs allowed sufficient expression for the aesthetic. Socially they are rebelling against obscene pictures and literature, stamping out visible forms of vice and openly criticising corrupt politics and morality. It is a most earnest struggle and conflict that the youth have adopted as their policy, testing as they go along their power and responsibility and realizing their need for self-control and self-reliance.

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AMERICAN YOUTH MOVEMENT

In the United States, the youth movement is somewhat different in aims and expression but nevertheless of such importance that it is recognized as a social factor. In a democracy and a country where there are free public schools and a church without the control of the government we would naturally look for less violence and excessive modes of expression by the independent youth. The exact story of the movement in America is difficult to follow because

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of its more rational leaders yet in the Survey magazine of January 1923 we find it rather generally described. Also in the Forum, Mr. Hunter gives his impression of what might be called the trend of affairs. No doubt the general unrest and stirring among the young people throughout our entire country when everywhere they have met for conventions and mass meetings is a fact which leads us to say that we are experiencing a real youth movement. The social problems and spiritual forces of this world have been eagerly challenged by the idealistic youth of our age. Mr. Hunter goes on to say:

> While there have been a phenomenal number of youth conferences during the past few months, the most picturesque yet seen in America was held in March at Bear Mountain, N.Y. where twenty-eight organizations for youth met together in an experiment of cooperation. There were I.W.Ws. and Christian Endeavors, representatives of the Young People's Socialist League, and the Young People's League of the United Synagogues of America, members of one or two communities, and the Young Friends society. The ideals of militarism and race hatred were examined and measures seriously considered to combat child labor. The need was generally agreed upon making legal the transmission of birth control information by physicians, in slum districts where families are crushed between inadequate incomes and impossible housing conditions.....It is insisted by some that the American youth movement was born at this conference at Bear Mountain. Whether so or not, youth obviously is moving. Not along lines dictated by the wandering, singing groups in Germany, the young Nationalists in India, or theRenascent leaders in North China,

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> but in accordance with impulses of their own.....Groups of young people are visiting in other countries; they come back less stagnant than they went. The conference method of comparing notes - young Nordics with Negroes, men with women, Jews with Christians, students with wage earners - is spreading like radio.

The formal institutions of our society cause by far the greatest reason for the revolt movement of youth. It is the age-worn forms and ideals which the youth finds he must accept upon entering civilized society throuth the Church, school, family, and society in general which cause a strain in his living. There are indeed few of the institutions which go unchallenged by the critical approach that these young youths in evaluation of ideals and goals. In such conferences as were held in Milwaukee in 1926, revolt against the formalism of religion and creeds was most positively expressed and negatively we find its outlet in the refusal to attend church services. Resolutions and particular inquiries have been the form of the revolt against certain industrial conditions and principles and have lead to the formation of a newer social philosophy. Conflicts between parents and children in regard to the formal demands of the home have resulted in the temporary breakdown of the prestige of the home, greater freedom in dress and privileges, and the disappearance of age-long customs. Revolts against our form of government and the authority of the law have

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YOUTH'S FRESHNESS VS. INSTITUTIONALISM.

in some cases been sufficiently extensive as to be called radical. Wealth, morality, sex, literature, musical education have all been searched to such an extent that students and educators as well as society in its many forms have been forced to see that youth means business in demanding a program of continual betterment and cooperation.

Many of the recent conferences of young people which express themselves clearly and definitely have dealt with the dissatisfaction against present religion. In Indianapolis during the Student Volunteer convention held in 1925 there were fully a million undergraduate students of the United States and Canada represented. More than five thousand young men and women from all States went on record as against a Christian society which breeds war and race prejudice. The exact results of such a conference do not yield to statistical treatment, but show clearly that over this country college young people are not solely preoccupied by athletic victories, social "proms", and class scraps. The youth is challenging the church to apply the principles of Christ andChristianity to all of life's deepest needs.

Although there have been fewer conventions to scrutinize the school system, there is nevertheless a decided protest against methods and curricula. The high schools are facing the difficulties of discipline and the abundance of problems dealing with sex instruction

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and sex relations. A more marked teaching and helpful attitude has been assumed by the instructors and extra curricula activities have lead to a better understanding of pupil and teacher. Dynamic courses with the defeat of a mediaeval wall enclosed institution has been the demand of the college youth. In fact the protests against traditional methods have taken on strike proportions in demanding a revision to that end. "Fitting for life" has been set up as an educational goal and among the students there have been demands for changes in the curricula to include courses in the Family, Marriage, Science, Religion, Sociology, and aesthetic enrichment as well as the customary vocational training.

The family group is the one which seems most concerned with the revolt of youth. Here the break seems to come most completely when a young person wishes to do away with authority. Control in the minds of parents and their children no longer means the same thing. The conforming to restrictions which society no longer upholds yet the home demands is making young people say: We cannot satisfy both our elders and ourselves and naturally we prefer to please ourselves. Father and Son clubs, Mother and Daughter societies and similar organizations encouraged by Civic clubs and the church are doing much to bring the parents and children to a common ground. Nevertheless the home and family life is among the slower of the social institutions to see

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the significance of a youth movement.

II-D-7

THE SPIRIT OF YOUTH

Modern youth continues to complain. It is not only their elders but also themselves who constitute vital problems. They do not have absolute faith in the older generation because they seem not to be able to produce facts which uphold the ideals held by society. Many times the home, the church, the world of institutions seem too far from life and their fondest aspirations, so they will not learn the rules but try to change them. Wisdom seems worthwhile but experience and its suffering seems to bring the most vital fruits. Young people believe that the world is in their hands; they expect to take good care of it, yet they must do some experimenting and studying before they have mastered the newer freedom of life. Youth continues to have confidence in himself and believes that dangers and sufferings are a part of the transition from the old to the new and thereby are a part of the strengthening process in man's upward climb. Here we find an optimism, a moral sensitiveness, a readiness to respond to noble ideals and causes, and an enthusiasm for what they believe highest and most worthy which are the characteristics of youth. Until we as a group feel this vital, throbbing, and powerful heart of youth, we can never understand its mind or utilize its will to the greater ends of Christian civilization.

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CHAPTER FIVE

YOUTH, SOCIETY, AND RELIGION

YOUTH, SOCIETY, AND RELIGION

In order to meet the needs of the new day, such as is evident to all leaders of young people, we have been developing new ideals and procedure. An understanding of the problem which is being forced by every boy and every girl in trying to build a standard for life according to the newest purposes and practices, demands that we recognize many new facts and truths. Any help rendered to the youth of this age must certainly be applicable to all of life, for never before has youth so entirely come out of its compartment to take a fling at the entire gamut of living a life full of experience giving situations. We must then look at the present world situation in which children, young men and women, as well as adults are living today.

The geographical size of the world is shrinking with amazing quickness for those who live today. The

II-E-1
NEWER CONCEPTS

events of every section of the earth's circumference are now common property for every other section with its striving masses, because of the radio, the airship, and the ultra-fast transportation facilities. This fact raises unheard of problems in the training and education of young persons which needed no attention in past generations. The complexity of the world today is open for the inspection of every man, woman, and child. It is a world of speed, specialized organization, and a multitude of social

movements, of entangling social ideals, all of which make clear thinking and right courses of action extremely difficult for mature minds, to say nothing of young people.

Law and the universal acceptance of truth as a guiding criterion regardless of where it is found is becoming more acceptable. With science and religion both raising the question of the new interpretation of the meaning of God and religion, young people must actually search for a sound basis for their thinking. Primitive religion as well as the world's great religions are forming real food for thought, in the minds of our growing and reading high school and college students. In the religion of primitive man, nature was accorded a dominant role, and consequently man's struggle was with the supernatural, and any relief obtained was in a power to control the destiny of man over the forces of nature. Most spirits were thus associated with harmful effects. Yet we realize that these added to the formal wisdom and morality of the world.

Let us briefly consider the salient facts which appear as a young person considers the essence of the great religions. Brahmanism had no illustrious leader, yet it did create a priestly cast. There was endless earthly existence by the transmigration of souls which could only terminate by complete absorption into Brahma. Thus

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we have the complete submission of the material to the spiritual and the withdrawl of human companionship. Buddha emphasized this finite world in which we live and put interest in man over that of God, because there was not a knowledge of the future. The missionary spirit of Buddhism came because of exhortations. Confucianism is distinguished by reverence for the past, preservation of order, and conservation. Change was not to be desired and parental piety was a supreme virtue. To Zoroaster there appeared two powerful and supernatural beings; one, the good and the other, the bad, with absolutely no compromise for the follower of either. A final and terrible struggle would one day establish the supremacy of the god of justice without mercy, and victory for his followers over evil. One supreme Being, demanding submission and obedience to himself, was Allah, the God of Mohammedanism. Immortality and the final judgment day for sinners enabled his followers to add cruelty and injustice to their missionary methods.

II-E-2
BROTHERHOOD IN RELIGION

Because of the "Fellowship Faiths" and the coming together of religious leaders, youth must decide whether all faiths are fundamentally the same. Can it be that antagonism among religious beliefs is foolish and unjustified and even to be classed as wicked and ignorant? Among the most important of today's problems is the principle of unity of

all religions so that the brotherhood of man becomes the essence of all communities. The great principles of "loving your neighbor","all members of one body" and "in honor preferring one another" are one of the greatest of Christianity's contributions to the idea of man's development and his community. Can the youth of today vigorously apply this principle of the good Samaritan as a neighbor so as to form a creed and brotherhood free from conflict? One of the popular friends of youth, Mr. Channing Pollock, says:"No one can do greater work than to promote a fellowship of faiths." This is the task assumed by our present generation. After trying to see good in them all our youth would like to believe them all the same, bearing in mind that antagonism among believers is as foolish and ignorant as it is uncalled for. From India, where the youth have been most active in provoking real thought as to the absurdity of strife among religious believers comes the call for "unity in one spiritual bond between all children of the immortal and the realization of one great personality in all human persons."

The youth movements show concerted effort toward an expression of a passion for life and the experiences of life, yet they have found in life the difficulty of expressing a passion for personal freedom and at the same time obtaining social justice. A boy of ages past found religion opening to him the physical phe-

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nomena of this world and his duty was to brings its forces into harmony with his spiritual aspirations. Today running through all our great religions is the ideal of social righteousness and consideration for the weak. It is the injustice of a civilization organized for gain rather than for good which has caused problems in the mind of young people. As the history of our world is studied by high school students there appear certain class groups which have caused difficulty in practicing the religions-social ideal of justice. Briefly they are: children, women, weaker races, laborers, socially deficient, the aged, war sufferers, and the individuals who are deprived of their personal rights in life, liberty, and happiness. With the acceptance of the Christian principle of religion these classes and groups have not received the application of the Mosaic law, "an eye for an eye or a tooth for a tooth", but of the Christian principle "render unto Caesar the things that are Caesars and unto God the things that are God's," which is the very essence of the spirit which brings peace and justice to all men.

II-E-3
YOUTH LOOKS AT THE CHURCH

The one who has read about and seen the working of youth in its manifold expressions of youth movements cannot get away from the fact that young people do consider the church seriously. Church reports from denominational headquarters show, in almost deniable unison, a lack of young people

among its constituency; that is, a falling away from active membership to a nominal participation in the ways of the organized church.

It seems reasonable to believe that the causes of certain transfers of leadership and loyalty among the young people from the church must center around some unanswered problems. Accordingly, the 20th century youth suggests that the future status of the church's leadership depends upon inquiries similar to the following which are gleaned from youth movements and publications.

1. How will the church succeed in serving and maintaining the interests of modern young people and that great group of "awakened youth" who are searching after new spiritual expression in accord with the demands of a new era?

2. Is the church succeeding in effectually working out its status with reference to the recognition that all truth is valuable and the reconciliation of science and religion - are the educational objectives of the church below the spiritual standard?

3. To what extent is the church serving and maintaining the participation of the following groups in our present society: industrial groups as well as the commonly designated lower classes, the educated group as well as the socially prominent, those of power and influence as well as those of a lower station in life?

4. Is the church to any extent developing the social Christianity of Christ rather than continually basing its technique upon ecclesiasticism and dogmatism?

among the constituency; that is, a falling away from active adherency to a nominal participation in the ways of the organized church.

It seems reasonable to believe that the causes of certain tendencies of leadership and loyalty among the young people from the church must rather arouse new unanswered problems. Accordingly, the 20th century youth suggests that the future status of the church's leadership depends upon inquiries similar to the following which are planned from youth movements and publications.

1. How will the church succeed in serving and maintaining the interests of modern young people and that great group of "unchanged youth" who are searching after new spiritual expression in accord with the demands of a new era.

2. Is the church succeeding in effectually working out its status with reference to the recognition that all truth is valuable and the reconciliation of science and religion - are the educational objectives of the church below the spiritual standard?

3. To what extent is the church serving and maintaining the participation of the following groups in our present society: industrial groups as well as the economically designated lower classes, the educated group as well as the socially prominent, those of power and influence as well as those of a lower station in life?

4. Is the church so any extent developing the social efficiency or christ-like character than continually basing its teachings upon secularization and dogmatism?

5. Does the church feel the need of attracting, training, and adequately maintaining a strong ministry - thus attempting to seek solutions to the above problems?

The programs developed by the church are to some extent indications of just what is being done by the organization in an effort to function in a larger way. It is not the purpose here to go into detail concerning church management or the diversifications of church creeds. The composite effort of the city churches is ably summarized by H. P. Douglass in 1000 City Churches showing just where the programs lay the major emphasis. According to his list, there are thirty-three major organizations and activities of the modern city church which follow in accordance to the order of their importance and greatness of appeal. Preaching and the Sunday School, for instance, are found in all churches; guilds, pastor's aid, and ladies' aid societies are found in ninety percent of the churches; eighty-five percent of the churches have missionary societies; young peoples societies of various kinds are found in eighty percent of the churches. Such a comparison would not be complete unless the minor organizations were considered. The other activities he lists in order as follows: chorus choir, general social events, men's organizations, Boy Scouts, Mission Study classes, organized welcome activities, orchestras or bands, boys' clubs, lectures, library, girls' clubs, concerts, Girl

3. Does any church feel the need of attracting, retaining, and adequately maintaining a strong ministry - time attempting to seek solutions to the above problems?

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Scouts or their equivalent, mothers or parents organizations, young women's organizations, dramatic clubs, gymnasium classes, sewing classes, kindergarten, domestic science classes, employment offices, music classes, visiting nurse, health classes, English classes, dramatic classes, day nursery, dispensary and clinic, and civic classes.

Dr. Douglass points out the close relation between the rural and the city church, showing that the city church still carries much of its rural heritage. The city church must modify its program and readapt itself to new conditions. Nevertheless from the viewpoint of the youth crusader,the rural church present a real problem if for no other reason than the fact that three-fourths of the church membership in this country is to be found in towns of less than twenty-five thousand population. Objective measuring scales have many limitations, yet the "Standard Rural Church" as rated by the Mission Department of the Methodist Episcopal Church presents the following major objectives:

1. Pastor living in the community and spending three-quarters of his time in the work of the community.

2. Parish - systematic extension in terms of meeting needs of all occupational classes in the parish.

3. Physical equipment (See score card)

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3. Physical equipment (see score card)

4. Religious Education. Sunday School of at least some size or congregation maintained throughout the year. Teacher Training and a definite evangelistic program of the Sunday School.

5. Finance. (See score card)

6. Program. (See score card)

When youth or any adult person logically considers the church today they generalize and say that the success or failure of the organization depends upon its leadership. The whole question of youth and the church and particularly of the future of our work depends upon the church's ability to discover and train a leadership which will know young people. Nothing can take the place of competent leaders as far as the church's hold upon its young people is concerned. If the church has failed in its task of developing the lives of its children and youth it has been mainly due to ignorance and not to wilful neglect. We are rapidly being convinced that there is no hope in an untrained leadership. Our past failure can only be seen by an educated and consecrated corps of workers. The church cannot afford to lag behind the high standards of educational advance set by the public school. The level of thinking has been raised and slowly the community has been revolutionized. To meet this, leaders of youth are demanding that the church's program of religious education be of a high type in order to challenge intellectually as well as emotionally the respectable

citizens of a community.

II-E-4
YOUTH LOOKS AT
SOCIETY

It is natural to expect young people who are inexperienced in the ways of the world to make rash and unreasonable statements; yet in spite of such unreasonableness it is easy for them to pick out the apparent failures in our human family and its relationships. Let the youth of our land open to us the dark corners which we have filled with unsuccessful attempts at living a life in the 20th century.

Where individuals have ascribed failure to the home and family life, the causes are: over indulgent parents and the spoiled child, lack of education on the part of the parents, domestic troubles and divorce, lack of discipline, drink, immorality, and bad inheritance, and low living standards. Schools are said to fail in getting the interest of the pupil, to lack in vocational guidance, to omit instruction as to home building and home relations, to fail to demand the cooperation of the home. In looking at the church, some of the difficulties include low standards of organization and equipment, inadequate leadership, jealousies in service, formalism, and doctrinal fights. Industry has handicapped us because of over work and little pay, dishonesty in credit possibilities and the like, stunted ambition because of machine process, lack of cooperation

between employer and employee. The community lacks organization and law enforcement, lacks recreational facilities, social life, and healthy living conditions. Even the state and government have not escaped criticism, favoritism in politics, lack of support of community and school affairs, enforcements of laws insufficient - these have caused young people to feel dissatisfied with the society in which they are asked to work out their individualities as well as create a fair and just standard of values in terms of their highest religious beliefs.

Growing into a fuller life is the one great concern of all young people, whether it be consciously realized by the individual or whether society and conditions form the only limitations to such a growth. Leaders of adolescents often say that the present social system demands the corrective methods we use in remedying the evils of our present systems. Others say that we should lead young people into fields of high cultural endeavors and life will develop in its proper order of importance. Others are satisfied when they are formally going to some church holding that church membership will bring about the desired development. These are all good yet they are the cloying weight of adult prejudices and possessive domination to the young person who is seeking to grow after the dictates of his own endowed nature.

between employer and employee. The community lacks organization and law enforcement, lacks recreational facilities, social life, and healthy living conditions. Even the state and government have not adopted criteria, have little in policies, lack of support of community and school agencies, enforcement of laws insufficient - these have caused young people to feel dissatisfied with the society in which they are asked to work out their individualities as well as create a full and just concern of values in terms of their highest religious beliefs.

Growing into . Older life is one of great concern of all young people, whether it be consciously realized by the individual or whether unclear and confusions form the only limitations to such a study. Lacking of acceptance in otherwise by that the present social system demands and corrective methods we use in preserving the style of our present systems. Young may look to adult land young people into fields of high culture, knowledge and life will develop in its proper order of importance. Adults are faulted when they are formally joined to some adult motions than another be deserving will bring about the desired development. These are all good but they are developing matter of fault predictions and possibilities contribution to the young person who is seeking to grow after the standards of his own another nature.

Youth, then, in and of itself is of ultimate worth, and the purpose of all young people's work, whether it be in the school, the church, the community, or the world, is to develop children and young people to their fullest capacity. The all inclusive purpose which is more than merely social or religious is the principle of selfhood; that each person is an individual and that independence and self-determination are sacred privileges. We are firmly convinced that no individual can reach the highest development without a Christian concept of the worth of life, which is shown by the Master Teacher in his life and becomes the basis for all Christian endeavor. If we are interested in the growth of young people, it is because we admit that no child has asked to be born, nor was he responsible for the effects of his early surroundings upon his character. Thus he needs the wise counsel and patient guidance of experienced leaders. Herbert C. Mayer so convincingly expresses the heart of a young people's leader in saying:

> I serve because I see young people about me growing up without something that I may be able to help them get.....The fundamental purpose of all young people's work is the young people themselves.

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SUMMARY

The present problem of establishing values in the lives of young people, as this short presentation has shown, rests fundamentally upon two ultimate factors. Truth must stand because of its inestimable value as basic in all thinking and living. The manner in which we determine a thing to be true or fales rests partially in the method of approach. The spirit and method of science has given us much light in determining what to consider pertinent to the problem of values. Among the special points of emphasis are values in relation to science, industry, education, morality, religion, and personal living. Values are not to be looked at as so much dead weight, but rather they are electrically charged magnets which draw to a point all the converging efforts of the individual and society.

There is apparently a decided revival of interest in human values, which is mainly due to the growth of the social sciences and religious thought, and this in turn is due to the advance of man's knowledge of the world and of himself. The youth of each generation is the strain and stress period. In the 20th century, the youth movements the world over are attempting in their inexperienced way, to grasp, as never before, the nature, conditions, and settings of values. They are challenging the way in which adult standards function,

they way they are upheld and their rigidity and the slowness of change.

Admission of the principle of selfhood, that each person is an individual whose sacred privileges include self-determination and independence, has increased the value of youth as never before. Opportunity for life experience even at the cost of suffering has elevated the possibility of training young people according to a standard of values. We are convinced that young people desire a pattern by which to set goals for living a life rich with experience and usefullness. Out of the greatest life that was ever lived has grown the Christian religion. Furthermore the individual's fullest development will be determined according to his conception of a good life. We hold to the conviction that Jesus Christ and his ideal of life is the highest attainable. The person, young or old, who lives according to his pattern is on the way to living a life that can be developed to the fullest and to the best.

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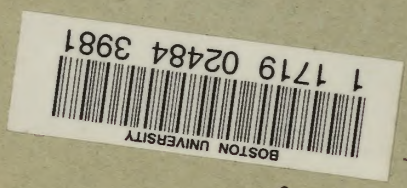
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